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THE

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CONTAINING

THE PROCEEDINGS OF THE

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WITH A VIEW OF

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THE

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American Board of Commissioners for Foreign Missions.

Ascension Island.

ANNUAL REPORT.

THE two last numbers of the Herald have contained interesting communications from Ascension Island; and now the report of this branch of the Micronesian mission for 1855, since received, is submitted to the friends of the Board. The statements confirm what has been said already as to the prospects of our brethren in this field; at the same time that we obtain therefrom a more satisfactory idea of their plans and labors.

Commencement of the Year.

The reader will more fully appreciate the feelings of the missionaries at Ascension Island, in view of the changes which have taken place, after perusing the subjoined extract: "The year opened upon us, in many respects, very inauspiciously. Mr. Sturges's dwelling had just been consumed by fire. Our wives were in feeble health; and we had no domestic assistance of any kind. Merely attending to the wants of our own households, was more than we could well perform. The ships that visited us more frequently than ever before, drew off the natives; so that scarcely one came near us. The trade winds also blew so vigorously, that on the windward side of the island it was with difficulty we could do the least missionary work by going from place to place in a canoe, even when we were able to do so. Those were seasons of grief. They were also times of much prayer; and we humbly trust that the Lord has since heard us." The arrival of Mr. and Mrs. Doane, with Kamakahiki and his wife, was a very cheering event; but it became necessary to inquire at once whether the reinforcement should continue at Ascension Island, or whether, in consequence of the greatly reduced population in this field, it should not go elsewhere. The latter branch of the alternative was chosen; and Mr. and Mrs. Doane hold themselves in readiness to occupy some new island.

Preaching Labors.

The report proceeds to speak of the success which our brethren have met with in gaining access to the natives, as messengers of Christ. "During the month of May," they remark; "the shipping having all left us, we found it possible from our tolerable facility in the use of the native tongue, and from the curiosity of the natives, to collect small congregations, and commence Sabbath services. These were first entered upon at Kiti; afterwards the same thing was attempted in the Matalanim tribe. Our hearts bounded with the purest of earthly joy, as we thus found our tongues loosed. We feel condemned, however, when we think that our opportunities have not been better improved in holding up God's law and God's love; but we trust that what we have been able to tell of his word, will not return to him void. Since the month of May, almost every Sabbath has been thus improved. The attendance at our meetings varies from two or three, to twenty, thirty, forty, and by the concurrence of a feast to even one hundred or one hundred and fifty. The smallness of these numbers bears witness to our depopulation by the small-pox."

Fearing that a wrong impression may be made, as to the mode in which these services are performed, the missionaries add: "It must not be supposed that our preaching is of the formal character, admissible in a church or chapel. Our places of assembly are dirty feast-houses, or small dwellings; and the people can only be attracted by most conversational styles and methods."

Another paragraph completes this part of the report. It is as follows: "In the Kiti tribe two places in the neighborhood of the Ronkiti River are every Sabbath occupied by us; and within a month a week-day service has been commenced at Anapen, five miles distant. The influential Nanakin is himself a regular attendant at the service nearest his dwelling, which serves much to secure the attendance of his people. In the Matalanim tribe, two places near the mission station were for several months regularly visited, then for a short time three; but during the last two months our Sabbath services have been held at the Bonatik harbor, five miles distant, where the King of the tribe resides. In this tribe no chiefs lend the least sanction to our labors, almost every one of them being, with the priests, bitterly opposed. Much ridicule is cast on the two or three of the common people, who listen with interest, and profess to pray to God. The King utterly refuses us permission to e ect a seaman's chapel at the Bonatik harbor. The death of the former King of this tribe in June, after escaping the small-pox by inoculation, was apparently a great hinderance to our work, as we were rapidly gaining influence with him."

Missionary Tours.

The brethren on Ascension Island have not confined their efforts to a few preaching places. On the contrary, they have endeavored to visit other localities, making known the gospel of Christ. In respect to this branch of their labors they say, "We have made t ie tour of the island three times during the year; and the northern side has been visited by different members of our company on three other occasions. We have found some readiness to hear our informal instructions in the three northern tribes; but every one parries the invitations which we address to them. Many shorter trips have been made in our respective tribes." If it is asked why they have not done more as itinerants, the answer is given in the following statement: "We deeply regret our inability to travel more, and are ever purposing to attempt greater things; but the difficulty of paddling our own canoes without native assistance, together with the pressure of our domestic labors, the whole of which the most of us have been compelled to perform, are most serious impediments."

Education.

The report naturally alludes to the attempts which have been made to establish schools among the people of Bonabe. "Mr. Sturges," it is said, "has had great cause for encouragement since the month of May, when the Nanakin of the Kiti tribe commenced taking Bonabe lessons. He is much in advance of his people, or even of his fellow-chiefs, no one of whom takes the least personal interest in the matter. Should he go a few steps further, we are confident that there will be a change in the currents of the whole island."

The wives of our brethren, moreover, have not been idle. "In May," the report continues, "Mrs. Gulick re-opened her school, which at one time numbered twenty-two pupils, though the average attendance has been eight. She commenced teaching her scholars to write Bonabe; an effort which she is still making, with several discouragements from the want of interest in most of her charge, but with many encouragements from one or two persevering children, who can already read nearly everything which we can write in this tongue, and are able to write their own thoughts, so as to engage in epistolary correspondence. Mrs. Sturges also opened a school for children in November, with eight pupils, which has gladdened our hearts."

A brief statement shows how few facilities these laborers in the cause of education can command. "All our books," they say, "are as yet prepared with our pens; for we have no printing press. Many of them are becoming quite thumb-worn; and when printed primers shall take their places, we shall preserve them as interesting mementos of the first totterings of Micronesian literature."

Medical Labors.

The following extract is interesting and hopeful: "Dr. Gulick's practice is gradually extending. Between two and three hundred cases, counting all kinds, have come under his care during the year. It is one of the sources of influence which we can bring but gradually to bear, because of the suspicion which the natives entertain as to our motives, and because they fear lest their 'spirits' may be displeased with them for taking our medicines; but so far as we can introduce our practice, we find its effects most happy for our cause." Much may be anticipated, in coming years, from this department of labor.

Opposition of Foreigners.

It is already known that the presence of abandoned white men is very prejudicial at Ascension Island. Their hostility, it is said, is becoming more and more virulent, particularly in the Kiti tribe, where Mr. Sturges's rapidly increasing

influence over the Nanakin is exciting great bitterness and fear. "The opposition to the erection of a chapel at Bonatik arises, in a considerable measure, from what the King is told by several foreigners, who affirm that such a building will ensure their slavery." This is a melancholy report to receive from these distant and degraded islands; but there is reason to believe that the worst foes of evangelical Christianity in that part of the world, will bear the Christian name.

Other Islands.

The following extract is interesting. It shows what the white race might accomplish for the inhabitants of the Pacific, even though they should be very imperfectly qualified for any enterprise of benevolence. "Within a few months," our missionary brethren say, "we have received letters from Natik, or Raven Island, a small but rich coral group, about one degree south of us. There are now but thirty-eight individuals on that group. Two of these are white men; seven are women of the Kingsmill Islands; a man and a woman went thither from Bonabe; and four men and fifteen women originated on the island. There are eight children, of whom a boy and a girl are half white. The leading white man, a Scotchman called Frazier, has for several years been teaching the children of the island. The specimens which he sends us of their writing, are certainly commendable. He also attempts to teach them the Bible and catechism. We have within a few days sent him a package of school-books and Bibles, with slates and other writing materials."

In sad and revulting contrast with the foregoing statement, we have another: "Natik had on its discovery a hundred or more inhabitants; but in 1836 the foreigners of Ascension Island, hearing that there were large quantities of tortoise shell stored in their feast-houses, enlisted under a reckless trader, went thither, and slew every male but two on the island. Strange to say, after all they found but little shell to reward them for their horrid deed!"

In respect to a different field, the report says: "Within a few weeks we have also been able to send a package of English school-books, &c. to Wellington Island, about one degree east of us. He who has for several years been the leading foreigner on that island, was here, and made application for books. He has not taught the children; but he says that he purposes doing so. The population on Wellington Island numbers about eighty."

Conclusion.

The closing words of this narrative are as follows: "We rejoice to say that our work has made sensible progress during the year. The people have probably learned more of the gospel during this period, than they did during the whole of our previous Bonabe residence. There are five or six individuals in our two tribes, who profess to pray daily to God, having ceased praying to Bonabe spirits. We are sad, however, to see no evidence of an evangelical change in any one. We have during the year received more attention, and encountered more opposition, than ever before; and both are every day increasing. There are many who now comprehend the sin-condemning nature of God's law, and who know enough of Christ to accept him intelligently, were it not that they cling to sin with the natural stubbornness of the human will. Our great plea at the throne of grace is for the Holy Spirit. As soon as he shall descend, a new life will begin to breathe into the people of Bonabe. This stage of opposition may, we know, last long; but though it continue a score of years, it must ultimately give place to the day of the Lord's power."

Smyrna.

LETTER FROM MR. LADD, MAY 26, 1856.

THE church at Thyatira, for some time past, has suffered for want of a spiritual guide and overseer; Mr. Ladd, therefore, spent the greater part of April and May in that ancient city, that he might encourage and strengthen the disciples of Christ. He found that they were adorning their profession; nevertheless their zeal needed quickening; and in this regard he hopes that his visit was not in vain.

The Prospect at Thyatira.

Spiritual Christianity has many obstacles to encounter in this place. The subjoined statement will make the fact sufficiently apparent.

The Armenian priesthood have made special efforts to prevent the inroads of Protestantism among their people since my last visit, eight months ago. In a former communication, I mentioned that about that time the priest of this place was removed, and another sent in his stead, a man of more influence than his predecessor; and the present incumbent has exerted himself to the utmost to keep his people from becoming Protestants; for which purpose he was doubtless sent here. He has constantly urged the strict observance of all the rites of their religion; but in cases where he is afraid that too much strictness on his part will not be easily complied with, he is very lax and accommodating. A

woman told him since I have been here, when she went according to custom to confess her sins, that she had no sins to confess to him, and that she had confessed them to God. But he passed over it, just as if it was all right, and said very little to her, fearing to give her offence, lest she should become a Protestant. Soon after his arrival in Thyatira, he publicly taught that the Bible was for the use of the priesthood only; that it was a sin for others to read it; but he found that this doctrine could not be maintained in opposition to the views of the Protestants. He has now abandoned it, therefore, and only insists that the translations forbidden by the church must not be read. In other respects also his proceedings have been essentially modified, through the influence of Protestant sentiments. He is very avaricious, and the people, most of them very poor, are already beginning to feel that he is a burden which they cannot well endure; and very likely he may not remain here long.

A more serious embarrassment is described in the following extract.

The Protestants of Thyatira are obliged to endure much more persecution, in various ways, than those of Smyrna; because this place is in the interior, and is under the immediate jurisdiction of a Governor, whose favor the Greeks and Armenians always secure by bribes or otherwise. Hence it often becomes necessary for our friends to appeal to the Pasha of Smyrna, in order to obtain their just rights, and sometimes to the English Consul of Smyrna. A case has just occurred, which shows how the enemies of the gospel can injure and annoy its adherents, and thus oppose obstacles to its progress by means of the corruption of the Turkish rulers and judges; notwithstanding the Sultan has granted to our people the same rights and privileges which other Christian sects enjoy. Two Armenian sisters tried to get away from their brother, who had become a Protestant, a house which had been lawfully and justly given to him as his share of their father's property; and the case was here decided in favor of the sisters. The Protestant appealed to the Pasha of Smyrna, suffered very much trouble, anxiety, loss of time, and much expense, in order to secure his rights in a plain case, where the papers were all correct, and the other party hoped for success only by means of bribery, favor, and false witnesses. The Turkish governors in the interior will never protect small evangelical communities properly, till some foreign influence compels them to do it. Their selfish interests lead them to favor the more numerous and honorable communities, which have the most money.

We can easily imagine the effect of such annoyances upon the development of Protestantism. The following paragraph, however, shows that the leaven is at work at Thyatira.

This want of proper protection hinders several persons from becoming Protestants. They are enlightened, but not possessed of sufficient love for the truth to be ready to endure trials for it. A few will soon, I hope, become exceptions to this remark. One family, I trust, will before a long time be added to the Protestant community. A female in this family seems already to be truly pious. Another female, the wife of a Protestant, has since I have been here, declared herself on our side, and has commenced learning to read with much zeal, so that she may be able to peruse the Bible for herself.

Lest a wrong impression should be received from what has been said, in regard to the feelings of the Moslem population, another extract should be read. It is as follows: "The Turks generally, if they are not government officials, are friends of the Protestants, and are disposed to aid them in various ways. A few days ago a Turk called at the house where I am residing, on purpose to have religious conversation with my host, on subjects about which they had conversed together a day or two previous. This Turk was from a neighboring village. May the time be hastened on, when Greeks, Turks, and Armenians, now all speaking the same language, shall be gathered together into this little church in Thyatira!"

Antioch.

LETTER FROM MR. MORGAN, APRIL 18, 1856.

Mr. Morgan has resided at Antioch but a few months; nevertheless he has been permitted to assist in a very pleasant and important service. Other men have labored, and he has entered into their labors. Before we proceed to the principal out-station committed to his care, however, let us make a brief visit to another village, where the Lord has manifestly begun a good work.

Encouragement at Bitias.

Bitias lies about fifteen miles northwest of Antioch. Messrs. Schneider and Morgan, in going to Kessab, resolved to spend a Sabbath at this place, though their route was made thereby somewhat circuitous. They were much gratified by what they saw, as the following extract will show.

Some three years ago, a young man from the village of Bitias, named Carabed, was visiting at Kessab, when Mr. Schneider happened to be spending a few days there, preaching to the small Protestant community gathered at that time. Carabed attended some of the services, and became very much interested in the truth. He afterwards went to Aintab; and there, as we have reason to hope, experienced a change of heart. He returned to Bitias, and told his family and neighbors what he had seen and heard, and they became interested in the gospel. For the last year and a half, a native helper has been laboring there; and what is the result? There are between thirty and forty declared Protestants! As many as four or five give hopeful evidence of piety. One member of the community has offered the requisite land for a church; and other members pledge one-half the expense of its erection. There is a good deal of inquiry among the Armenians; and there are constant accessions to the Protestants. Just across a deep gorge is a large Armenian village, called Hagi Habebli. The Bitias brethren introduced to us, with evident satisfaction, one man who has joined them from that place.

Sunday morning, the room where we lodged was crowded with rude yet earnest men, who seemed really to drink in the words of evangelical instruction. The questions which they asked were serious; and they received a satisfactory reply with great sincerity. They wanted light, and evidently leaned to what was scriptural and reasonable.

In the course of the morning, they mentioned the fact that the priest of the next village had declared that he could prove the doctrines of the Armenian church from the Scriptures. Three of the brethren were sent to propose that he should come over to us, or that we should go over to him, for a candid talk about these matters. They brought back the reply, that he declined both propositions, referring them to the Patriarch at Constantinople as a person who understands these questions. I hope his declining a discussion which he himself had challenged, will put an end to similar boasts from him in future.

Mr. Schneider preached at noon to an audience of about fifty souls. A few women attended for the first time. When the new house of worship is completed, and a suitable place is provided for females, I trust there will be a regular attendance on their part.

Mr. Morgan makes one statement in his letter, which will be read with peculiar satisfaction. It is this: "You will be pleased to learn the straightforward way in which the Bitias villagers declare themselves Protestants. When a man proposes to join himself to this community, they call out his name on the Sabbath, before the whole congregation, and say, 'You, A. B., do declare yourself a Protestant in the presence of this assembly, and profess your intentions to have nothing more to do with the superstitions of the Armenian church.' After a satisfactory response to the declaration, he is considered a member of the Protestant community, in good and regular standing, and is entitled to be enrolled as such."

Ordination at Kessab.

On the following Monday, Messrs. Schneider and Morgan resumed their journey to Kessab, which is nine hours from Bitias, in a southerly direction. They crossed the Orontes, near its mouth, in a small ferry-boat. Mr. Morgan describes the reception of his traveling companion and himself in the following language: "The native brethren crowded around us, and welcomed us with great affection. I was often struck with their warm-hearted greetings. They seemed to feel that we were their best and most trustworthy friends." The steps preliminary to the ordination are described in the subjoined paragraphs:

It would be impossible to give a correct idea, in a letter, of the various items of business which came before us during our short stay at this place. A great deal of instruction was needful for the church and community, in regard to the relation about to be formed. All the arrangements were novel to them. But they seemed to get new ideas very readily. They gave the call to the candidate in a sufficiently formal manner, and reported to the church and congregation in an intelligent and dignified way. They seemed, however, to feel a dislike to a written call. They fear papers. They preferred to wait on their pastor elect through a committee. It seems to me that the church, with little culture, will get into the way of governing itself in a truly simple and practical manner.

The examination of the candidate was

held on Saturday afternoon in the church. The house was well filled, for the most part, with those who took an intelligent and affectionate interest in the exercises. I doubt whether any congregation in the world would manifest a more vivid appreciation of the exercises than did these rude mountain villagers. Mr. Schneider was previously familiar with the character and qualifications of the candidate. My acquaintance with him was made at that examination. I can say no less than that by the whole I was deeply gratified. His narrative of his personal experience, and his motives in seeking the ministry, was given in a brief yet interesting and satisfactory manner. He sustained very creditably a somewhat thorough examination upon the fundamental doctrines of Christianity. He seemed to answer from a vivid personal experience of the truths of the gospel.

Of the ordination itself Mr. Morgan speaks as follows:

As Mr. Schneider was obliged to assume all the parts of the ordination service, it was thought best to have a portion in the morning of the Sabbath, and the remainder in the afternoon. The sermon, ordaining prayer, and right hand of fellowship, constituted the morning service; and the charges to the pastor and people were made the afternoon service. The house was filled to overflowing. It was estimated that there were as many as three hundred or three hundred and fifty persons present all day. Many of the congregation were Armenians; yet the most perfect order prevailed. Arrangements were made by the Protestants to preserve order, even among those outside of the building; so that the exercises passed off with a great degree of quietness.

Another extract will give a more vivid idea of Mr. Morgan's impressions, in regard to this important transaction: "As our labors on this occasion were brought to a close, I could not but reflect on the interesting nature of the field in which this young brother is called to labor. He has a church of fifty members, a Protestant community in and around Kessab of four hundred and twenty-five souls, a people ready to listen to the gospel, many of them hungering for instruction. His position is certainly a most enviable one. If any young man at home wishes to make on his generation a deep impression for good, let him seek a position like that of Polat Avedis, pastor of the church of Kessab. I trust that both he and his people will have a large place in the prayers of Christians in America."

Other Places.

The preceding extract receives a partial illustration from the subjoined paragraph:

Near Kessab there is a small Armenian village of some twenty houses, and all but two families have become Protestant. It was delightful to go there, and feel that you were entering a truly Protestant village. The houses are all near each other; and the beating on the board, announcing to them that there would be religious services in their meeting-place, soon brought nearly all together. The hum of the spinning-wheel, and the voices of children at play, ceased; and all who were at home assembled in the house of prayer. Mr. Schneider gave them some words of instruction, offered a prayer, and then we separated. There are other small collections of houses on the slope and plain at the head of which Kessab stands, where the gospel has gained entrance. At one place there are four or five houses, all of which are Protestant. There is reason to hope that, with an efficient pastor settled at Kessab, the work will go on in all these hamlets with greater rapidity.

Aintab.

LETTER FROM MR. SCHNEIDER, MAY 6, 1856.

This communication of Mr. Schneider describes another occurrence of peculiar interest to the friends of missions; for it shows how Adadoor, another Armenian brother, was set apart to the work of an evangelist on the 27th of April. This brother received his licensure during Dr. Anderson's visit to Aintab.

Ordination at Adana.

The principal business which called Mr. Schneider to Adana, is set forth in the following extract.

After the ordination at Kessab, Mr. Morgan and myself went to Adana, our native brother and his family having preceded us two weeks. Mr. Farnsworth from Cesarea met us there, according to appointment. It was our original design to ordain him as a pastor over that little church; but after arriving on the ground, and learning all the circumstances of the case, we finally concluded to ordain him as an evangelist, and not as a pastor.

Our reasons for this course are briefly

these. The church is small, consisting of only five members; and the congregation is not much more numerous, there being an average of only twelve hearers. Besides, the expenses of living are extremely high; in fact they are about equal to what they would be in Constantinople. On the other hand, the churches of Killis and Aleppo, either of which is more important than this one at present, have no ordained pastors, though they are temporarily supplied. We hope that both may have pastors by the end of the year; but in case they are not thus favored within a reasonable time, and in case the price of living continues in Adana as high as it has been, and the prospects of the work do not become more encouraging, Adadoor can be easily transferred to any other church, where his labors may be more needed.

There is a prospect that the price of provisions will soon decrease; and we would hope also that the work will assume a more promising character. But in case these favorable changes should not take place, we did not feel it to be desirable to have him permanently located there, while there is so much work elsewhere. The people regard him much as they would their pastor; and as he can perform all the duties of one, the present arrangement is about as satisfactory to them as though he were such in form.

The examination of the candidate took place on Friday evening, in the presence of most of the little congregation; and it proved satisfactory. The ordination exercises were performed on the Sabbath. The invocation, reading of the Scriptures, and the right hand of fellowship, were by Mr. Farnsworth; the sermon, ordaining prayer, and charge were by myself. The audience was not large, though there were some Armenians present. All listened with much interest; and during a part of the services there was much emotion. The little band of Protestants seemed delighted that they were now to have one who could go in and out before them, and break unto them the bread of life. May the great Head of the church smile upon his labors there!

The Prospect.

Though the present Protestant community is small, there is an Armenian population in Adana of seventy-five hundred souls; and thus a large field for effort offers itself. We cannot but hope that a new impulse may be given to the work by the regular preaching of the gospel and the administration of the ordinances. The native brethren seemed to take fresh courage from the occasion; and we labored to excite them to prayer, hope, and effort. Who can tell but this may be the means, in the hands of Providence, of commencing a new era in the work in that place! A large number seem to be intellectually convinced; but this conviction is not sufficiently deep and strong, at present, to lead them to face the opposition which they may meet with in publicly espousing the cause of truth. But the Lord can inspire them with the necessary courage.

Another paragraph will be read with interest, in this connection. It is as follows:

As the Lord's supper had not been administered for a year past, we thought it best to celebrate the ordinance, in case the church was in a suitable state. We found that some of the members felt themselves aggrieved by the conduct of one of their number. After having had a private interview with him, it was agreed that the church should come together, and that mutual explanations (and, if necessary, confessions also) should be made. This was done, and with very happy results. The offending member confessed his fault, and explained his conduct; though, as is often the fact in such cases, his offence was not as flagrant as was supposed. The others felt satisfied with his explanations and confession; and the kindest feelings, on both sides, were called forth. This matter having been thus happily arranged, we addressed them a few words of exhortation, in view of their approach to the table of the Lord, and gave them such counsel and advice as seemed suitable to their circumstances. The ordinance was administered in the afternoon of the Sabbath, the newly ordained brother distributing the bread, and Mr. Farnsworth the cup. It was a pleasant season to us all.

Tarsus.

The Christian is always pleased to receive intelligence from the birth-place of Paul, even though it is not of the most hopeful character. Mr Schneider refers to his visit there in the following language.

We spent one Sabbath in Tarsus. I preached at the house of one of the Protestants, there being eight natives present. Most of them, however, were from abroad,

and not from the city itself. The English Consul, who was a special friend of the Protestants, recently deceased; and with his decease the few enlightened men of the place seem to have drawn back. We had brought with us a colporter for the place; and him we left there, to fan into a flame, if possible, the sparks of interest which had previously been kindled up. Though the present prospects are not the most cheering, our hope is that the Lord has a people in that place, where was born, and lived for a while, that great and good man, the Apostle Paul; and that soon he will bring them to light, and gather them into a visible church.

Tocat.

LETTER FROM MR. VAN LENNEP, MAY 22, 1856.

Labors in the City.

THE lights and shadows of missionary life at Tocat are partially set forth in the following extract.

Our work is slowly advancing, amid many drawbacks. Our great difficulty is, that we have no assistant to labor among the people. Our school has a vacation now; and we have sent our students into the streets and lanes of the city to preach the gospel, as well as into the neighboring towns. The result of their labors fills us with hope and joy; and we mourn that they must return to their studies, and leave these perishing souls without the bread of life. Two of them have been sitting all day in our book-shop, the former occupant of which has gone to Sivas as Dr. Jewett's helper. They have sold religious books, and conversed with a goodly number, of all creeds, on the great things of eternal life. They have gone from shop to shop, and to every house where they could get admission, and have made known the great news, not of peace between Russia and the allied powers, but of peace between Jehovah and every ruined soul that will seek his face through Jesus Christ. They have sometimes been assailed with opprobrious epithets, as they passed along; and they tried at first the experiment of having a man punished for it; but they have since adopted another plan, which works wonders. Whenever a man applies to them some opprobrious epithet, they go up to him, sit down one on each side of him, and preach the gospel to him. The reviler cannot drive them off; he must hear.

Interest at Zile.

In respect to another place, already known to the readers of the Herald, Mr. Van Lennep writes as follows:

Three of our students have just returned from a visit to Zile, which I have already reported myself as having visited last year. They have met with much encouragement. Since I was there, one man had been recognized as a Protestant; they found several who deeply sympathized with him; and many were anxious to learn the truth. The evening was the time when they had the greatest number of visitors. On one occasion their room was so crowded with listeners, that they were obliged to adjourn to a large apartment. One of them says: "One night I was reading passages from the Scriptures, and showed signs of fatigue, when an attentive listener said to our Zile brother that he must read in my stead. He replied, I cannot do it thus; but I am praying God to give him strength. When I heard this, all my weariness disappeared, and I felt strong." On another occasion there were so many who wished to hear, that people stood on the outside, at the windows. "We heard the evening Ramazan gun fire," they say, "and went on, forgetting all about the passing of time, until we were startled by the morning gun." They had been preaching all night! These brethren would have remained longer; but the night was the only time when their hearers could come to them; and being so much broken of their rest, they all became sick, and were obliged to come home.

It is not without reason that our missionary brother concludes this interesting narrative by saying: "What a valuable training this for the active labors which these young men are destined to enter upon! It seems to me wholly indispensable as a part of their education."

Nestorians.

LETTER FROM MR. COAN, APRIL 30, 1856.

THIS communication of Mr. Coan is unusually interesting. It must be confessed, however, that a portion of its contents is somewhat saddening; but those who have followed this mission through all its hopes and fears, and seen what great things the Lord has done for it in past times, will have

no difficulty in looking forward to a brighter day. When the set time shall have come, the wrath of man will be made subservient to the progress of the Redeemer's kingdom.

The English Embassy.

The first item of intelligence is of a pleasant character. Mr. Coan presents it to our notice in the following language.

You were informed last month of the visit to Oroomiah of the English embassy at the court of Persia. The party was detained here by deep snows, inclement weather, and bad roads, from March 17 to April 8, when they left for Bagdad. It is perhaps needless to say that this visit to us, in our comparative seclusion from the great world, was very gratifying. Particularly did the Hon. Mr. Murray endear himself to us by his kind, urbane and gentlemanly bearing, and by the interest he evidently took in the different departments of our work. We trust it was a favoring Providence that directed his steps hither at this time. His growing interest in our labors is kindly evinced by the several letters which he has written to us.

Askar Khan, on his way to Tabreez last winter, previous to Mr. Murray's visit, boasted that he had scattered half of our schools, and should soon destroy all our influence in the country. But he was exceedingly obsequious, and was anxious to obtain an interview with the representative of England, evidently much afraid of losing his influence and place. At present, however, now that the embassy have left, it is evident that he is doing all in his power against us, though he endeavors to deceive and flatter us to our face.

Reckless Opposition.

The mission are obliged to report a remarkable instance of persecution for righteousness' sake. It is sad to find, moreover, that one who should be a terror to evil doers, has proved himself so clearly to be the enemy of good works.

During the present month two of our brethren were grossly insulted by one of the masters of Dizzatica. An effort was made to place the man upon his future good behavior; but it did not succeed. The known hostility of Askar Khan further encouraged the men of Belial in that village; and just after midnight, April 21, our brethren at Seir were aroused by a messenger from Deacon Joseph, our helper in Dizzatica, saying that his family had been poisoned. Messrs. Stoddard and Rhea at once set out for Dizzatica, and found Sanum, the wife of Deacon Joseph, with their child, suffering exceedingly from the effects of arsenic, which had been put into their food. The most prompt remedies were resorted to; and by the time Dr. Wright reached them, partial relief was obtained. They are now, we hope, out of danger.

Deacon Joseph had gone out to attend a meeting toward evening. Meanwhile Sanum carried her vessel to her neighbor's tandoor, that her food for supper might be warmed. During the hour it was there, some one put a quantity of arsenic into it. Sanum, not suspecting that "death" was "in the pot," went and brought the food home. Her husband delayed coming, and she and her little son began to eat; but before they had finished, both were taken ill. When Joseph came in, he found his family sick; and, suspecting the cause, he examined the pot of food, and found particles of arsenic at the bottom. To make sure, he gave a portion of the contents to a dog and cat, which were soon thrown into spasms, and before long died. Meanwhile, he gave his wife and child large quantities of milk to drink. This vomited them freely, and probably saved their lives, till other remedies arrived.

An attempt was made in the morning to ascertain who the culprits were; and suspicion very strongly attached to the woman of the house, where the thing was done, and to two or three accomplices. The woman, from being a most bitter enemy to Sanum, had changed her conduct remarkably of late; and, instead of using vile threats, she had been particularly kind. A Jewess testified that this woman had recently applied to her husband for arsenic. These individuals were brought to the city, and Askar Khan was requested to investigate the case. He delayed the matter till next day, when it is supposed that he was bribed by the vile man who had previously insulted the brethren; and, instead of investigating the case, he insulted Joseph and his friends, and caused his old father (who is in our employment) to be beaten. In his rage, he told the people of Dizzatica to shoot Joseph, if he went to their village again! This occurred last week. As the great feast of the Nestorians was approaching, the Khan dismissed the parties. As yet nothing has been done in the case, except to prejudice the people against us and our helpers generally.

Unpleasant Consequences.

There is one aspect of the outrage described in the foregoing paragraphs, taken in connection with the conduct of Askar Khan, which is quite serious, as will appear from another extract.

This affair, and the Khan's answer, soon became widely known; and wicked men, rejoicing in the countenance which he gives to villany, and taking this opportunity to prefer complaints against our helpers, have risen up on all sides. The more enlightened (not to say evangelical and pious) ecclesiastics had renounced many sinful customs, the past year and the years previous, in connection with their feast, as also other ceremonies contrary to the word of God. The enemies of the truth now rise up, assured of the sympathies of the Khan, who invariably listens to every thing prejudicial to us and our helpers, and complain that their priests are destroying their customs, which have come down from their fathers, and refuse to do as they desire. The Khan summons the priests and deacons; and, with the vilest and most blasphemous threats, he orders them to do the bidding of those wicked men, contrary to the express prohibition of Deacon Isaac, the brother of the Patriarch. The excitement at the present time is fearful, and altogether unprecedented; and we cannot say whereunto it will grow. Some of the priests who had not grace in their hearts, have been frightened into a compliance by the outside pressure, and have returned to their abjured follies. Those of the people who have broken their fasts, have been peculiarly obnoxious at this time, and treated as outcasts from the church. Several have been ejected from the church with spittings, buffetings, and revilings of the worst nature.

You may be interested to know, however, that Deacon Isaac, the Patriarch's brother, though not pecuniarily connected with us, throws the whole weight of his influence upon the side of evangelical truth, preaching publicly and privately against all their errors, and condemning their fasts as the greatest hinderance to the gospel among the people.

That the reforms which were in such hopeful progress, should be summarily arrested by the interference of Askar Khan, is a great trial to the mission. But their spirits are submissive and confiding, nevertheless. "We know," says Mr. Coan, "that the Master feels a tenderer, deeper interest in all that pertains to his cause and kingdom than we can."

The Revival.

It is with unspeakable comfort and satisfaction that our brethren contemplate another phase of their work. The following intelligence will be received with peculiar pleasure, after what has gone before.

In all our trials from without, our souls have been greatly refreshed by the tokens of the Spirit's presence. The work, unlike that of other years, began in the villages around us. It was silent, but powerful. God blessed the faithful labors of his servants. We hope that many have been gathered into the kingdom. Owing to distracting influences, Geog Tapa remained long without the blessing; but for some time past there has been a very pleasing state of things there. Three of the teachers, graduates of the female seminary, have, in particular, been very faithful. They have held weekly prayer meetings, each in her own school-room, besides conversing and praying often with women who have come to them. Some eight or nine women, in connection with these meetings, have been hopefully converted; and some of the most hardened and abandoned men have become, we trust, monuments of divine grace. In Wazerowa, where the work first appeared, we hope that several are truly renewed.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, APRIL 25, 1856.

Baptism of two Young Men.

The Herald for the last month contained extracts from letters of Mr. Ballantine, describing the oppositiou which two interesting young men of the weaver caste had been forced to encounter from their family, by reason of their wish to profess the faith of the gospel. Another communication has been received from the same missionary brother, which shows that this unpleasant affair has had a very happy termination. The letter of Mr. Ballantine is as follows:

I am happy to be able to inform you that the two young men, who left their friends a month ago, and came to us for the purpose of embracing Christianity, and were afterwards sent back to their friends by the superintendent of police, have both been baptized, and are now living with us. The elder one was baptized on the 13th of April, and Luxumon on the last Sabbath. The circumstances

which led to the baptism of the latter, are such as to make us feel that God has interposed in our behalf.

Near the close of last week we heard that his friends were laying their plans to carry him off to some distant place, and that in the mean time, to put him off his guard, they were determined to allow him to come to us as often as he pleased. On the same day that we heard this, we found also that the first assistant collector, the gentleman who has the magisterial position next to the highest in this district, had arrived at the station, intending to remain a day or two, and then leave again for the discharge of his duties. Hitherto we have had no English magistrate at Ahmednuggur during these troubles, the Collector and all his assistants being absent in distant villages, and the native authorities being, with one exception, very hostile to us.

I called on the first assistant collector, with whom I was acquainted, and related to him the circumstances in which we were placed. He entered into the business at once, and told me to send Luxumon to him, and he would manage the matter satisfactorily. Luxumon went accordingly, and told him that it was his wish not to live with his parents, but with the missionaries, inasmuch as he was in constant fear as to what his friends might do to him. The magistrate told him he was at liberty to go where he pleased, and that he would protect him.

He then sent for Luxumon's father, and told him of his son's intention, and warned him against attempting violence, as he had done before, and sent Luxumon to my house, saying that if I apprehended any disturbance, he would take measures to repress it. Luxumon begged to be baptized at once; and as there seemed to be no reason for delay, he was baptized last Sabbath. We have had no disturbance; and for this we feel under particular obligation to the magistrate, who took such a firm and decided course. It is probable that the friends of the young men have become satisfied that it is useless to attempt to turn them from the truth. They have seen them endure trials and temptations with so much constancy, that they feel they can do nothing. The Savior has conquered in this conflict with the raging heathen.

There are three or four other young men in the city, who give evidence of conversion, and who may soon be prepared to come out from their countrymen. The troubles through which we have passed, have served to carry them forward in their religious feelings, and lead them to more determination to do the will of God. New inquirers also are coming to us from the highest castes, one after another; though we wish the number were greatly increased. Some of these frequently attend the expository and theological lectures which I am now having for our own young men; and I hope that in this way they will receive new impressions of the truth of the gospel.

Madura.

LETTER FROM MR. TRACY, APRIL 15, 1856.

The Seminary.

MR. TRACY reports, in this communication, several facts of interest concerning the institution which his brethren have committed to his care. "The ordinary routine of duties," he says, "has been pursued by teachers and scholars with diligence; and the progress of the latter in their studies has been very satisfactory. On several occasions also, when I have been necessarily absent, the students of the first class have rendered efficient assistance in instructing the classes below them, without neglecting their own studies."

Passing to a more specific notice of certain pupils, Mr. Tracy writes as follows: "At the close of the last term this class, consisting of six students, graduated, after a course of about six years. They have all entered the service of the mission, and will, I trust, prove faithful and useful helpers in our work. May the Lord go with them! During the term, I gave them two courses of lectures, one on the preparation of sermons, the other on the qualifications and duties of the pastoral office. From the interest manifested in these lectures, I trust the instructions which they have received will not be forgotten."

At the commencement of the last term, a class of thirteen was admitted to the institution. "Most of them," this letter states, "had been, for a longer or shorter time, connected with some of our boarding schools; this has been an evident advantage to them. Their studies in the seminary are wholly in Tamil; and their conduct thus far has encouraged me to hope that the privileges which they enjoy, will be diligently improved, and, with the divine blessing, will fit them for future usefulness. Only two of them are members of the church; but most of them manifest a serious spirit; and several have expressed a hope in Christ as their Savior, and a desire to confess him before men. Their admission to the church has been delayed, that we may have more per-

onal acquaintance with them, and clearer evidence of their fitness for the privileges which they desire." To complete our information, in regard to the spiritual condition of the seminary, we have the following statement: "Previous to the admission of this class, all the students were professors of religion except two; and of those two, one gives a good degree of evidence that he has chosen the Lord for his portion."

Other Items.

A large number of tracts and portions of Scripture have been distributed by the teachers and students during the past six months. "At the recent annual feast at Secundermalie," Mr Tracy says, "several thousands of these silent messengers of salvation were distributed among the people returning from the festival. A disposition to cavil at the truths of Christianity was very rarely manifested; and this, together with the fact that at the recent festival the car remained for a long time immovable for want of sufficient interest in the people to draw it, shows that Hindooism is gradually losing its hold on the hearts of the people." This statement is in accordance with reports which are brought to us from other parts of India.

Our Madura brethren are happy in the belief that the facilities for training native assistants are constantly multiplying. "Increased efforts," Mr. Tracy remarks, "are being made for the preparation of useful books in the vernacular language. A translation of an American book on algebra has been made in Jaffna, and will be used in our seminary, in place of the English, as soon as we can procure copies. One or two books of Euclid, and a considerable part of Wayland's Moral Science, have been translated by one of the teachers in our seminary. A translation of the Bible Dictionary of the American Sunday School Union is now in progress under Mr. Spaulding's care; and in addition to these, and perhaps other works, a Tamil commentary on the whole Bible is about to be commenced by one of the most competent of the "Church missionaries" in Tinnevelly. The present plan is to comprise the whole in three octavo volumes, making Henry and Scott, with Barnes's Notes, the basis of the work. If well done, as there is every reason to think it will be, it will be of incalculable benefit to our native assistants, the price (one rupee per volume) placing it within the reach of almost every one. If the efforts now in progress for securing a uniform and standard version of the Bible in Tamil shall meet with success, so that a Concordance can be prepared, our catechists and native pastors will have sufficient means in their native language for acquiring a correct knowledge of the word of God." The friends of missions will be glad to receive the information contained in this extract.

Ceylon.

JOURNAL OF MR. MEIGS.

On the 1st of October, Mr. Meigs removed to Manepy, the station which was occupied by Mr. Poor at the time of his death. To give some idea of the course of events at this place, during the half year prior to April 1, Mr. Meigs has forwarded to the Missionary House a few extracts from his journal.

A Dedication—Storm.

October 18, 1855. I enjoyed the pleasure of being present at the dedication of the new village chapel in Changany, under the care of Mr. Howland. I preached on the occasion from the words of Jacob, "How dreadful is this place! This is none other but the house of God; and this is the gate of heaven." Mr. Spaulding made the dedicatory prayer; and Mr. Howland made a short address to the members of the church and the people present. The occasion was one of much interest. The chapel is a very neat and commodious building, and the prospects of gathering a church and congregation are encouraging.

December 30. We were visited this day by a very severe storm, a regular cyclone. During the day, the wind blew from nearly every point of the compass. Toward evening, for about two hours, it blew a complete hurricane, doing very great damage all over the Province. On the mission premises at Manepy, about twenty trees, some of them very large, were blown down; and others were greatly injured. It was a fearful sight to see the tall cocoanut trees, with their heavy tops, whirling and bending before the storm! It appeared as if all of them would be broken. But such is their great strength and elasticity, that sound trees are but seldom blown down.

Memory of Mr. Poor.

February 3, 1856. This being the anniversary of the death of my dear brother Poor, and being the Sabbath also, it was a day of great interest at Manepy. Not only the members of the church, but many of the people here, remember him with very great interest; and all feel that a great and good man has been taken away from them.

In this connection, it will be interesting to mention what took place at our evening preaching, on the next Sabbath,

at the house of the schoolmaster of Anicotta. The evening was pleasant. The moon gave us light. The mats were spread in the open air, in front of the dwelling house; and an audience of seventy persons was seated upon them. After prayer, and a few introductory remarks by myself, one of our monthly series of short facts, called "Good gift," presenting a brief account of the life and happy death of Mr. Poor, was read to the audience. As all of them knew him, and had often heard him preach in the same place, they were very attentive. My two native assistants, Messrs. Moody and Rice, in turn took up the subject, and gave us many interesting reminiscences of Mr. Poor. The audience sat for about two hours, and appeared deeply interested, while they listened to the sayings and doings of the venerable man, who was so suddenly removed from them. His faithful labors for their good will not soon be forgotten.

Forty Years since—A Visit.

March 22. I remember, with gratitude to my heavenly Father, that just forty years ago the brig Dryad came to anchor in the roads of Colombo, with the first company of American missionaries to this island. Seven out of the nine came to this Province, and two went to Bombay. Of the seven who came hither, five have been removed to a better world; one is in America; and I only remain to labor among the people of the Province.

About the middle of March, His Excellency, Sir George Henry Ward, and suite visited this Province. His stay was short; still he found time to call at Batticotta and Oodooville. He expressed much pleasure in what he saw and heard, during a short examination of the female boarding school at the latter place. He purchased two articles of crochet work, representing Queen Victoria and Prince Albert, and assured us that he would send them to England, by the next overland mail, to some one of his friends, who would present them to the Queen and Prince Albert, with the information that it was the work of pupils in the female boarding school at Oodooville. He is a very active and intelligent governor, and earnestly desirous of promoting the best interests of the people over whom, in the providence of God, he is placed as a keeper. Two of our number also met him again in the evening at the cutcherry, and were much pleased with his affability and kindness.

LETTER FROM MR. HASTINGS, APRIL 21, 1856.

Labors at Chavagacherry.

THE design of this letter is to present a report of the station which is now in charge of Mr. Hastings, for the six months ending April 1, 1856. The feelings of this missionary brother are evidently hopeful. "I see no cause for discouragement. There appears to be no special obstacle in the way of reaching the people with the gospel of Christ; and we believe that God will bless his own truth." Such are the closing words of his letter.

Though the past six months have been the most unfavorable part of the year for missionary labor in this field, I have not been without encouragement. There seems to be little difficulty in getting access to the people, whether individually at their houses, or collectively at meetings in their villages. As soon as practicable after coming here, the weather being favorable, I improved the opportunity of holding evening meetings in different places. Before the rainy season set in, I attended, with the native assistants, sixteen evening meetings, of which eleven were in private houses, and one was a regular weekly meeting at the residence of an influential heathen. For the past two or three months, in consequence of the prevalence of fever, we were obliged for the most part to suspend these meetings. We have now resumed them, however, and hope to continue this part of our work without interruption.

I have met with some cases of more than ordinary interest. At Usan a few among the Romanists are inclined to listen to the truth; and two or three, the catechist thinks, are sincere inquirers. In that vicinity there are also three persons, formerly heathen, of whom I have much hope. They are laboring men, and obtain their livelihood by hedging on the cocoanut estates. One has been for some time reading the Scriptures with much apparent interest. Though a man of very limited education, he seems to obtain a remarkably correct idea of the truths of the gospel, and expresses himself as greatly delighted with the Bible. He seems to manifest something of the spirit of the publican; and we have much hope of him that he is not far from the kingdom of heaven. Though residing nine miles from us, he has walked the distance two or three times of late, in order to attend church on the Sabbath. The other two individuals, his relatives,

profess to have lost all confidence in the religion of their fathers; but one of them appears to be relying upon his honesty and good works for salvation. They both seem to be candid men, and disposed to receive Christian instruction. There are other cases of considerable interest, of which it would be perhaps premature to speak in detail now.

Meetings have been regularly sustained on the Sabbath, at three places in the morning, and at six places in the afternoon; but the attendance is small. One of these meetings I have watched with much interest. It is held in a place where there was a school formerly, but where there has been none for a year or more. It is an experiment to sustain a regular service without the aid of a school. There has been an average attendance of sixteen for ten months, besides children. The meeting continues to be attended by about the same number. We have recently commenced a weekly evening meeting among some weavers of the lowest caste, residing about two miles from the station. They are very ignorant and degraded as a class; but they show some little desire to become acquainted with the truth; and we feel encouraged to labor among them. Our meeting is held in the open air, the audience sitting upon mats spread on the ground, while the missionary has for his seat an inverted rice-mortar.

Choctaws.

LETTER FROM MR. EDWARDS, MAY 26, 1856.

Death of Miss Aiken.

THIS letter of Mr. Edwards announces the decease of an excellent fellow-laborer at Wheelock. Her missionary life has been comparatively short; but according to her ability she has been diligent and faithful.

We have been again afflicted in the death of Miss Laura M. Aiken. Her disease was consumption. She was in a feeble condition when the application was made to her to come to the Choctaws, to be connected with the boarding school at Pine Ridge. She consented, not thinking that she would be able to do much, but hoping to fill some nook in the family and school, and spend the days that were left her in doing good. She came in the fall of 1853. Her health was much improved by the journey, and on her arrival, seeing the necessity under which all in the mission are placed of doing much hard work, she labored even beyond her strength. She continued at Pine Ridge about two years, when Providence called her to the post of matron in the school at this place. Her health had begun to fail before she came here. Still she labored on, as her strength permitted; and after she became too weak to do much, she still gave directions, managing the affairs of the household with excellent judgment to the last. She gradually failed, till three o'clock of the morning of Saturday, May 3, when she gently fell asleep in Jesus. Had she lived till the 8th of May, her age would have been fifty-two.

She had long been in the fold of Christ, having joined the church at the age of nineteen. Before that time she had been at enmity with God; but when she was led to see her own sinfulness, and the infinite mercy of God, her heart melted, and her enmity was turned to love. The two years and a half which she spent in the mission were a period of uniform, consistent piety. She had a deep sense of her own unworthiness, and of her entire dependence on the Lord Jesus Christ for salvation. And she consecrated herself entirely to his service. She gave to it her life, her health, her strength, all that she had. A large portion of her property, which was considerable, she gave to assist in sending the gospel to the destitute. And when she came to die, her end was peace. She was well aware that death was near; but she had made her calling and election sure, and the sting of death was all taken away.

She felt that her wants were all most mercifully supplied. It seemed as if the family was quite unequal to the care of a sick person; but God, by a remarkable providence, added one to their number who had had much experience with the sick, and from whom, as well as from the rest, every needed attention was received. She felt this very deeply as a great mercy to her; and, perhaps in allusion to it, "mercy, great mercy," were the last words which she was heard to utter.

Sabbath afternoon, Mr. Kingsbury preached her funeral sermon from the words, "Blessed are the dead who die in the Lord;" and then her mortal remains were borne to the grave by four of this people, whom she loved, and for whom she labored.

> "Asleep in Jesus! Far from thee,
> Thy kindred and their graves may be;
> But there is still a blessed sleep,
> From which none ever wakes to weep."

Miscellanies.

THE MOUNTAIN EVANGELIST.

Deacon Gewergis, one of the most efficient and devoted of the native brethren who have been laboring in connection with the Nestorian mission, has recently finished his earthly course. Mr. Perkins has prepared a sketch of this good man, which cannot fail to be read with pleasure and profit. How much reason have the friends of missions to bless God for the privilege of assisting to send the gospel where it effects such triumphs! What other investment yields such returns?

The Great Change.

Deacon Gewergis, whom we have often called "the mountain evangelist," resided in Hakky, a village of Tergawer, which is a beautiful mountain valley, twenty-five miles west of the great plain of Oroomiah. It is about twelve years since he was first employed by the missionaries as a school teacher in his village. He was then (according to his own statement, often repeated since that time) a worldly, hardened, wicked man, and even a thief and an adulterer. His uncommon avarice was often conspicuous during the first years of his connection with the mission, in the fact, that he would never fail to be at the city a little before each month was completed, eager to get possession of his wages, his main object seeming to be, (as we fear may be the case with some other Nestorian teachers,) not so much to teach his scholars well, as to obtain what money he could from the missionaries.

But mark the marvelous change which was at length wrought in him by the grace of God! In the winter of 1846, a little more than ten years before his death, occurred the first powerful revival among the Nestorians. Deacon Gewergis came to the city to visit his eldest daughter, a member of the female seminary. He found many in the school awakened. This excited his wonder; but it also excited his wrath and his strong disgust. Hearing some of the girls of the school in a room weeping and praying, he burst in among them, and angrily broke out thus: "*What is the matter with you? Are your grandfathers all dead?*" But an arrow from the quiver of the Almighty was fastened in his heart; he was in great distress for his sins. They appeared to him higher and heavier than the lofty mountains of Tergawer, over which he had so often roamed. But in the course of two days, the great load of his guilt fell from his soul, as he reached the cross of Christ; and unspeakable joy and peace filled that heart, which before had been so hard and dark, and was but recently so deeply agonized with a sense of its sins. The circumstances of his conversion were striking; and the change in him was very great and manifest. The roaring lion was converted into a gentle lamb. Only a few days before his death, he very feelingly referred to the circumstances of his conversion, and fervently thanked God for the efforts of the 'blessed Mr. Stocking,' and of Miss Fisk, to lead him to the cross of Christ.

The change in Deacon Gewergis was so great, that it seemed to many very difficult to realize it at the time. He who before was so hard and worldly and selfish, now trembled, and wept, and prayed, and professed to commit all he had and all he was to Christ. His heart, his soul, his time, his talents, all he now gave up to his Savior from that time and forever. And what a bright comment was the good man's life, during the succeeding ten years, on the truth and sincerity of that consecration! His was no spurious conversion. He has brought forth fruit meet for repentance.

The Deacon's first anxiety, after his own conversion, was the salvation of his family. He hastened home to tell his household what the Lord had done for his soul, and to point them to the pearl of great price which he had obtained. And soon he brought his wife, with one child and one of his brothers, to the city (twenty-five miles from his home) on foot, in mid-winter, in the hope that they too might be made partakers of the grace of God; in which hope he was not wholly disappointed. From that period till the time of his death, Deacon Gewergis was a most devoted Christian, and a most indefatigable preacher of the gospel.

Characteristics.

He was a *very humble man.* The remembrance of his former sins seemed to keep him bowed down to the dust; and he had eminently the grace of poverty of spirit. His whole appearance was that of a humble disciple of the meek and lowly Jesus; and such was his bearing among all his people. He was always ready, when among them, to be the least and the lowest, the servant of all for Jesus' sake. And he condescended to men of low estate, ever ready and anxious to converse and pray with the humblest individual, as also with little children; and he was happy and eager to instruct and aid and comfort all such, as well as to preach in the great congregation.

Deacon Gewergis was eminently a *peacemaker.* How often has he been persecuted and abused by many of the wicked among his people! How often has he been reviled and threatened, and even beaten, and had furious dogs set after him! But he bore all in meekness; and in return, like dying Stephen, he prayed for his persecutors. And whenever disputes and quarrels occurred,

he was always prompt and active in his efforts to heal them, beseeching men by the meekness and gentleness of Christ to be at peace with each other, and be reconciled to God.

Deacon Gewergis was a very *prayerful Christian*, prayer being as his vital breath. When he visited the missionary at Seir who had charge of his labors, he always desired to spend the last moments before their separation in prayer. And I seem now to hear those fervent strains, not unfrequently interrupted by choking sobs, as he poured out his longing soul for his native Tergawer, for his village and his dear family, for all the Nestorians, for the missionaries and their families, for other missions, and for the whole world. Once the missionary had company, and was so much occupied, when this dear servant of Christ left Seir, that he could not retire and unite with him in prayer; and the Deacon left the place, sobbing and wiping his eyes, having lost what he esteemed a very precious boon. A servant of the missionaries has said, since his death, "No other Nestorian helper has ever proposed to pray with me on the road; but Deacon Gewergis would say to me, as we were going up to Seir from the city, 'Let us stop and pray.'" And a Nestorian Deacon states that he was once on his way to Seir in the winter, and found Deacon Gewergis and two of the pupils of the male seminary kneeling in prayer in the deep snow by the road-side. Thus was this good man eminently a man of prayer; and this was a great secret of his eminent goodness and piety.

Deacon Gewergis *loved the Bible*. He was not a learned man, even for a Nestorian; though he possessed fine native talents. But he fed upon the Scriptures as the bread of life; and thus he grew in grace and knowledge, and became an able preacher of the gospel. He loved to read it and meditate upon it in his closet, in the family, and by the way. It thus dwelt richly in his soul, and was, in deed and in truth, his food as a Christian, and his sword of the Spirit as a preacher.

Deacon Gewergis was a very *self-denying Christian*. From the day of his conversion, he resolved to take Paul as his model, and spend his whole life and energy in proclaiming Christ to his perishing fellow-men. And his people are witnesses how faithfully he has fulfilled that solemn covenant which he then made with God. How has he traversed the Koordish mountains, staff in hand, and his quarto New Testament in a leather bag slung over his shoulder, journeying from Tergawer to Tekhoma, and through the nearer ranges of mountains, scores of times, never shrinking from heat or cold, from rain or snow, from danger at the hands of bloody Koords, and many not less wicked Nestorians, who hated and persecuted him! At times he came near perishing in terrible storms and tempests on the mountains. Then he would kneel down and pray by the road-side; and the clouds would break away, and the storm would abate, seemingly in answer to his prayers. At other times he came near being drowned in swollen and rapid rivers; but then, too, the Lord delivered him. Well might we apply to him the language of Paul, "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils among the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Deacon Gewergis had also traveled and preached in most of the villages of the plain. Almost every Nestorian in Oroomiah, as well as in the mountains, knew him, having heard the words of life impressively and affectionately proclaimed by him. We believe that if all his preaching tours were summed up, they would nearly reach around the circumference of the globe.

He was accustomed to travel on foot in preaching, until a severe and protracted disease in one of his limbs obliged him in some cases to ride during the last two years of his life, for which he often expressed his deep regret. Never did he offer any excuse, or decline any labor or tour, which we proposed to him, however hard and trying to flesh and blood.

Deacon Gewergis, from the time of his conversion, *renounced the love of the world*, which was before so very strong in him, and gave himself wholly to the work of preaching the gospel, from love to God and love to the souls of men. He by no means made preaching a trade, in a mercenary sense; but he felt, as did Paul, that he must preach; that a necessity was laid upon him; yea, that wo was unto him, if he preached not the gospel. And the love of Christ constrained him to preach that gospel faithfully, as multitudes of his people can bear witness. For about three years after his conversion, he preached gratuitously, itinerating in this direction and that, far and near, without receiving any pecuniary aid from the missionaries or from any other source. We then told him, that as he had a family on his hands, he ought to receive something for their bread, while he was absent from them. He was not careful to make any bargain, however, but was fully satisfied with whatever the missionaries were disposed to give him, which was only the pittance of about three dollars per month, the avails at that time of the Seir monthly concert. For the last seven years, this was all that he received; and he has never asked for a farthing to be added to that amount, but, on the contrary, has ever appeared satisfied with it, and very thankful for it; and when I have sometimes said, on paying him, "It is but little," he would reply, "Oh, no; it is enough; it is much. May the Lord grant that I may never preach for money!" It is very pleasant for us to record this evidence that Deacon Gewergis had renounced the love of the

world; and that he had, indeed, chosen God for his portion, and given up his attachment to mammon, in a country where mammon is so ardently and almost universally worshiped.

Deacon Gewergis, faithful and incessant as were his labors for others, *did not neglect his own family.* Some of our helpers still think that they find it very difficult to have family prayers in their households, when large, from the strong opposition which they encounter from some members. But though Deacon Gewergis was much absent from his home, he ruled well his own house, his family being regulated in an exemplary manner in the fear of God. There the Bible was daily read. There the incense of prayer arose, morning and evening, on the family altar. There the closet echoed the sweet accents of prayer. And the good Deacon's supplications were not in vain for the salvation of his family. His two brothers are living witnesses of his fidelity; so are his two daughters; so is that invalid son, who was always so dear to his father's heart; all, we trust, being heirs of the grace of life. His first wife also was a witness to his fidelity, who, from being a worldly, hardened woman, through his untiring instructions and fervent prayers, under the divine blessing, became a humble Christian, and died in peace and joy, and with a sweet hope of heaven.

The servant of the missionaries, who went home with Deacon Gewergis from Seir, during his last sickness, said, after his return, "There is no family in Seir, right under the eye and the voice of the missionaries, so well regulated in the fear of God, as the family of good Deacon Gewergis, away there in Tergawer."

The Explanation.

Deacon Gewergis *ardently loved the blessed Savior.* This was the most conspicuous trait in his Christian character, and the foundation of all his excellencies. The name of Jesus was as music to his ear; and the bare mention of it often filled his eyes with tears of gratitude and joy. He practically believed that the blessed Savior had poured out his blood on the cross for him; redeemed him from the power and the love of sin, and from the terrors of death, and the torments of hell; and that he was thus no longer his own but Christ's, and not merely such in the formal service of his hands, his lips and his tongue, but in the warm affection and adoration of his whole heart. Satan and the world were dethroned there, and the blessed Savior now occupied their former stronghold. How did that heart often well up, like a living fountain, and overflow in sweet and tender expressions, of gratitude to "the dear, dear Savior!" His appearance, as well as the tenor of his language, was that which we naturally refer to "the beloved disciple," who also loved Jesus so much.

It is not strange that such an one should account his service, not a task, but a privilege and a delight. Hence he never tired in that service; and the more self-denying it was, the more welcome, as all was for Christ, to whom he owed all things, and for whom he rejoiced to live, labor, and suffer. Truly might he have said, as did Paul, "For me to live is Christ;" for his life, after his conversion, was supremely and most cheerfully devoted to Christ, his first inquiry on any subject always being, "What is the will of the Lord Jesus concerning it." He did not expect thus to purchase salvation; for he saw his utterly lost state by nature so clearly, and felt it so deeply, that he never for a moment hoped for mercy, except as the free gift of grace; and "free grace" was his standing motto.

It was natural for one who so ardently loved Christ, to make him his first and most favorite theme in all his preaching, whether by the way-side, in the family, from house to house, or in the congregation. And he might have said, as truly as did Paul in writing to the Corinthians, "For I determined not to know anything among you, save Jesus Christ and him crucified." The Lord Jesus being thus enthroned in his soul, the object of his warmest and tenderest affections, and the burden of most of his thoughts, how easy and delightful it always was for him to speak of Christ, and recommend him to all whom he met as the all-sufficient Savior of sinners, even the chief of sinners, as he often denominated himself!

And that same ardent love to Christ led him habitually to long to go and be with him in heaven. We are confident that it was a matter of daily and most delightful anticipation with him, that soon, through the matchless grace which he so much adored, and so heartily and tirelessly proclaimed, he would lay aside the earthly tabernacle, and go and dwell with the Lord Jesus, where the wicked cease from troubling, and the weary are at rest, "not for that he would be unclothed, but clothed upon, that mortality might be swallowed up of life."

And well might he, in all his labors and sufferings, and in his joys and sorrows, often have exclaimed, While for me to live is Christ, yet to die is gain; for he habitually rejoiced in a sure hope of heaven; and that gain was so much a matter of faith and expectation, as strongly and habitually to draw his warmest affections toward heaven.

The last Sickness.

We will hasten to the last days of Deacon Gewergis. On Saturday, the first day of March, 1856, he came to Seir, to attend the approaching monthly concert, and to enjoy the revival then in progress in the male seminary. He was in an ecstasy of joy for what God was doing for souls in the seminary. But he was a sick man. He had complained of an unusual headache, for a few days before he left home. He also

complained of it at Seir, and he ate very little. Yet he engaged in the work of the Lord with all his might, in the seminary, in the village of Seir, and in the village of Mar Sergis. None of us who saw him, will ever forget his prayers and exhortations during those days, so fervent, so full of heaven, and those confessions of sin, so contrite, so melting.

Thus he continued, actively engaged, till the next Thursday. Then he was obliged to resort to his bed. His disease proved to be that of the brain, indications of which appeared somewhat during the previous days, and were now developed more fully in delirium, the common form of that disease. The next day, as his symptoms were no better, and it seemed to the doctor very desirable that he should, if possible, be with his family, he started on horseback for home, accompanied by Hormezd, a Christian friend, and another man from Seir. He grew worse at the village of Anhar, where he passed the night; and on the way beyond, still worse; and so he continued, after reaching home. As the disease advanced, he became very delirious, and so continued till the day and night before he died, which was on the morning of the 12th of March, 1856. When the force of the dreadful malady had spent itself, he became calm, and spoke to his eldest daughter and her husband (Deacon Keko) of the sweet peace of the Savior's presence; and thus he gradually sunk into the arms of death, gently and peacefully; and we doubt not that he as gently rose, escorted by angels to heaven.

During the last days of Deacon Gewergis's life, he was in an exceedingly tender and interesting frame of mind, very humble and broken-hearted, his soul overflowing with love to every body, apparently ready and eager to beg the pardon of all, especially of his Christian friends.

To illustrate the tenderness of his feelings, and the wakefulness of his conscience, his gratitude, and his concern for the lambs of Christ's flock, we will here insert a letter which he wrote just a week before his death, while at Seir, to the ladies who have charge of the female seminary, where his two daughters were educated: "To you, my sister in Christ, Miss Fisk, I desire to confess all the faults I have committed against you. I know, of course, that you do not hate me, and that you cherish strong Christian affection toward me; for those who are the servants of the Lord do not hate. Now then I desire forgiveness, first of God, for I have sinned against God; and then of you and Miss Rice, and of the teachers, and also of all the Christian sisters [in the seminary]. Yes, I now remember that I have grieved you. I also remember those delightful seasons when you used to converse with me about the salvation of my soul. How should I forget this kind love? Behold, when I think of those golden hours, all my affections awaken, and every one of them thanks you, not only on my own account, but also on account of your care of my daughters, and the trouble you have taken for them. I cannot reward you for one of a thousand for the love you have shown to me, to *me*, insignificant, despised, and an abuser of divine grace. Praised and blessed be the name of the Lord! Who can resist the arm of the Lord? What he has appointed, he will accomplish. If all the world rise up, it cannot resist the purposes of the Lord; for all things are in his hands, even the minutest. He is King of kings and the Creator of all creatures. He is the giver and the taker away; he who kills, and he who makes alive; he who casts down, and he who raises up. Glory be to his name! I have this request to make of you, my dear sister in Christ, that you pardon all my offences, and request all the Christian sisters [of the school], when they bring their offering before the blood-stained cross of our dear Lord and Savior, that they there remember me, even *me*, poor and wretched. It may be God will hear some of their prayers, and prevent my temptations. Again, if you please, remember that small one of your members, by sending her a letter; I mean Selby,* who has her place in a sea of temptations, and help her by a few kind and comforting words about the love of our Lord Jesus Christ. How can a member, thus small and feeble, be forgotten? We must all remember her. If you please, all of you remember Honavee † too; for she also is weak, and needs to hear from her sisters. Her eyes are turned towards you, longing to hear good tidings of what Christ is doing in reviving her Christian sisters. This then I ask of you, that you will remember such sisters, weak and surrounded with temptations, that they may not forget the warm Christian love which they have learned from their dear superintendents, Miss Fisk and Miss Rice. If you wish to write letters to them, write soon; perhaps I shall go during these weeks to Merbesho, to visit our sister Selby, and for the purpose of preaching." This I suppose to be the last letter that Deacon Gewergis ever wrote. Though not without slight marks of the brain disease then upon him, yet how delightfully it breathes the spirit of a humble, contrite, holy soul, just on the verge of heaven!

The strong currents of his soul were also apparent, very strikingly and affectingly, during the later stages of his sickness, even in the ravings of delirium. Often would he wildly exclaim, "Free grace! free grace!" And I shall never forget those almost unearthly accents, "Free grace, free grace," as the dear man rode down the mountain from Seir, and I looked anxiously after him from the terrace of our dwelling, "Free grace, free grace," being the last sounds that my ear caught from his elo-

* A former pupil of the seminary, who is married and settled in a remote, wicked village in the Deacon's field of labor.

† His daughter, also married and settled in a dark village.

quent tongue, till he was out of my sight.

During his sickness, his ardent love to the Savior was equally conspicuous. "None but Christ, none but Christ," he would exclaim. "Who is Paul? Who is Apollos? Who are all the missionaries? Christ is all, and in all." And when we urged him to take drink or nourishment, he would refuse, saying, "I will first ask Christ, and do as he says." Blessed man! He has gone where "the inhabitants shall not say, I am sick," and where they hunger no more, neither thirst any more.

The End.

Deacon Isaac (brother of Mar Shimon) and Mr. Coan visited Hakky, a few days after the death of Deacon Gewergis, to comfort the bereaved family. Mr. Coan thus speaks of his last hours, as he heard them described by the deeply afflicted household: "When I was in Tergawer, I learned that our brother, Deacon Gewergis, was clear in his mind at intervals after the Sabbath, and entirely so the last twenty-four hours of his life. In the course of Monday forenoon, his daughter Honavee came to him, when he seized her by the hand, saying, "Do not fear; I will not hurt you. Come close to me, and stoop down to me." He then embraced her tenderly, and wept like a child, and begged her not to leave him. Seeing how the noise disturbed him, Honavee directed that no one should come into the room, and that people should not be allowed to ascend the roof. A New Testament was brought, which he seized, and kissed over and over again, pressing it to his bosom and to his head; and he finally placed it under his head. Deacon Keko prayed with him repeatedly, and he seemed to enjoy the prayers. He was so much exhausted by the strength of the disease, that he could say but little, except in answer to inquiries. When asked if he did not wish water to drink, he said, "No; but give me to drink of the waters of life." When asked if he was willing to die, he said, "O yes, I want to be with Christ." When asked, "Is not Christ near you?" he replied, "Yes, yes; he is even at my side." To all these questions he replied like one in an ecstacy of joy, and longing to go home to his Father's house. It was unfortunate that his friends and neighbors could not see him, in his last lucid intervals; but it was not supposed that he was so low, and the fear was great that his mind would be disturbed again; and the hope was entertained that by quiet and care he might yet recover. But it was not so to be. He lingered till near day-break, on Wednesday morning, when he fell asleep in Jesus. So gently did he go, that although Deacon Keko was watching him closely, he could not tell when his spirit took its flight. His end was peace. He had glorified God by faithfully preaching the cross of Christ when in health, and his dying testimony was not needed; and yet that testimony was not withheld.

Thus passed away our beloved brother, Deacon Gewergis, one of the brightest trophies of grace, and one of the ripest saints, I ever knew in any land. He was in the vigor of life, (perhaps forty years old,) and in the height of his great usefulness. As we have said, our loss, as also that of the Nestorians, is great, very great. But his gain is unspeakable; he has reached his eternal home, among the spirits of the blessed. There that tear, which so often stood in his eye, is wiped away forever. There those sighs and sobs for perishing souls are converted into hallelujahs, which shall never cease on his ravished tongue.

ENGLISH LIBERALITY.

A RECENT number of the Christian Times contains an "Analysis of the Resources and Operations of the Religious and Charitable Societies of London, supported by voluntary Contributions." The table presents the most interesting facts in relation to the "Bible Societies," "Foreign and Colonial Missions," "Home Missions, and Church and Chapel Building Societies," "Benevolent Societies," "Orphan Asylums," "Hospitals and Medical Charities," and "Societies for Social Amelioration," besides certain "Miscellaneous" statistics. Some of the tables are given below.

Bible Societies.

Name.	*By whom Supported.*	*Income.*	*Expenditure.*
British and Foreign Bible Society,	Churchmen and Dissenters,	£136,032 15 8	£149,040 13
Naval and Military Bible Society,	Churchmen and Dissenters,	2,962 19 3	2,924 12 7
Bible Translation Society,	Baptists,	1,615 6 7	1,636 13 10
Trinitarian Bible Society,	Churchmen and Dissenters,	774 13 1	852 7 3
		£141,385 14 7	£154,454 7 5

Foreign and Colonial Missions.

Wesleyan Missionary Society,	Wesleyans,	£111,048 14 4	£111,048 14 4
Church Missionary Society,	Churchmen,	107,343 2 9	116,256 10 8
Society for the Propagation of the Gospel in Foreign Parts,	Churchmen,	104,521 12 11	94,143 12 4
London Missionary Society,	Congregationalists and Presbyterians,	59,665 10 5	64,678 13 9

Name.	*By whom Supported.*	*Income.*	*Expenditure.*
Baptist Missionary Society,	Baptists,	20,050 14 1	21,993 9 1
London Association of the Moravian Missions,	Moravians,	4,339 1 0	4,339 1 0
Turkish Missions Aid Society,	Churchmen and Dissenters,	1,851 16 3	1,662 7 2
Chinese Evangelization Society,	Churchmen and Dissenters,	1,750 12 5	2,055 16 10
Foreign Missions of Presbyterian Church in England,	Presbyterians,	1,057 10 4	1,490 4 9
Loochoo Mission Society,	Churchmen,	301 13 3	637 7 5
Foreign Aid Society,	Churchmen,	1,812 0 3	1,795 0 10
Evangelical Continental Society,	Dissenters,	1,103 15 3	1,145 0 0
Colonial Bishoprics Fund,	Churchmen,	15,398 0 1	7,914 12 2
Colonial Church and School Society,	Churchmen,	12,122 7 2	10,587 4 1
Colonial Missionary Society,	Congregationalists,	5,396 3 11	6,094 7 7
London Society for Promoting Christianity among the Jews,	Churchmen,	28,780 13 3	28,974 4 5
British Society for Propagating the Gospel among the Jews,	Dissenters,	4,061 0 6	4,238 16 5
		£480,607 8 2	£479,055 2 10

Home Missions, and Church and Chapel Building Societies.

Society for Irish Church Missions to the Roman Catholics,	Churchmen,	£39,489 2 0	£40,551 11 7
Church Pastoral Aid Society,	Churchmen,	38,173 7 0	37,956 12 0
London City Mission,	Churchmen and Dissenters,	30,711 12 8	30,702 2 4
Society for Promoting the Employment of Additional Curates in Populous Places,	Churchmen,	17,684 1 7	21,769 16 2
Primitive Methodist Home and Colonial Missionary Society,	Primitive Methodists,	10,752 6 0	10,974 19 11
Soldiers' Friend Society and Army Scripture Readers' Society,	Churchmen and Dissentors,	9,359 2 8	6,651 9 9
Church of England Scripture Readers' Association,	Churchmen,	8,924 8 3	9,447 19 8
Home Missionary Society,	Congregationalists,	6,724 5 3	7,096 4 9
Country Towns' Mission,	Churchmen and Dissenters,	5,829 7 6	5,807 0 6
Baptist Home Missionary Society,	Baptists,	4,151 13 10	4,778 18 1
Protestant Reformation Society,	Churchmen,	4,243 5 1	4,052 15 2
British and Foreign Sailors' Society,	Churchmen and Dissenters,	2,965 8 11	3,085 15 4
Irish Evangelical Society,	Congregationalists,	1,586 9 1	1,842 0 10
Baptist Irish Society,	Baptists,	1,516 18 8	2,043 17 11
Society for English Church Missions to the Roman Catholics,	Churchmen,	1,452 3 3	1,845 6 0
Presbyterian Church in England Home Mission,	Presbyterians,	792 11 4	787 8 2
Seamen's Christian Friend Society,	Churchmen and Dissenters,	358 13 6	357 13 0
Open-Air Mission,	Churchmen and Dissenters,	274 3 6	348 9 3
Ragged Church and Chapel Union,	Churchmen and Dissenters,	183 18 9	315 8 1
Christian Instruction Society,	Dissenters,	158 0 11	390 13 6
Christian Medical Association,	Churchmen and Dissenters,	25 0 0	24 0 0
Incorporated Church Building Society,	Churchmen,	16,943 14 2	16,560 13 4
London Diocesan Church Building Society,	Churchmen,	4,301 12 6	1,569 5 8
London Cong. Chapel Building Society,	Congregationalists,	5,778 19 2	8,740 9 0
English Cong. Chapel Building Society,	Congregationalists,	2,933 9 5	4,869 6 8
Baptist Metropolitan Chapel Building Society,	Baptists,	1,279 1 11	2,687 15 11
		£216,892 16 11	£225,257 12 7

Summary.

The statistics of all the charities embraced in the "Analyses," are presented in the following table.

Name.	*Income.*	*Expenditure.*
Bible Societies,	£141,385 14 7	£154,454 7 5
Foreign and Colonial Missions,	480,607 8 2	479,055 2 10
Home Missions, and Church and Chapel Building Societies,	216,892 16 11	225,257 12 7
Tract and Book Societies,	45,484 17 9	56,320 10 11
Benevoleot Societies,	128,592 6 3	121,523 5 0
Orphan Asylums,	66,673 1 5	54,329 2 11
Reformatories and Penitentiaries,	20,651 1 10	24,785 7 1
Hospitals and Medical Charities,	110,636 4 6	126,651 5 4
Societies for Social Amelioration,	14,655 18 8	14,741 15 11
Educational Societies,	65,719 15 7	81,447 4 10
Miscellaneous,	22,005 13 1	24,410 12 2
	£1,313,304 18 9	£1,362,976 7

Proceedings of other Societies.

Foreign.

CHURCH MISSIONARY SOCIETY.

The fifty-seventh anniversary of this society was held at Exeter Hall, London, May 6, the Earl of Chichester presiding. After prayer by Rev. Henry Venn, and an address by the Chairman, an abstract of the Annual Report was read by Rev. John Venn. The Committee acknowledge, with humble thankfulness, the divine goodness in providing for the society, the past year, a larger income from home resources than they have ever before received, and this during a period of foreign war and unusual taxation. The income received in the United Kingdom has been 115,203*l*, being 7,865*l*. more than last year, and nearly 2,000*l*. in advance of any previous year. If to this sum be added, as in former years, the local sums received and expended upon the operations of the society in the Indian and other missions, the grand total would be raised to at least 125,000*l*.; but the local accounts have not yet arrived from Calcutta. The expenditure of the society during the year has, however, exceeded the available income by 872*l*. which sum, added to the previous years' deficiency, forms a debt of 6,500*l*.; and the Committee appeal to the liberality of their friends to make good this deficiency, and also to enable them to go forward, year by year, in sending out additional laborers to reap the Lord's harvest. The number of laborers, both European and native, employed by the society, has been steadily increasing. The number of the European clergymen has risen, during the last five years, from one hundred and thirty-five to one hundred and seventy-three, of which three have been this year's increase. The satisfaction at this statement is, however, abated by a fact which the Committee regret to add, that the supply of missionary candidates for the college at Islington has experienced a check. Fewer promising candidates have presented themselves than for many previous years; so that there are now only nineteen students in the college, instead of twenty-eight, as at the last anniversary. The state of the different missions next passes under review.

Sierra Leone.

Bishop Weeks arrived in his diocese at the close of last year, and was welcomed with an affection which testified the high appreciation of his past ministry, first as a catechist, and then as a missionary, in the church over which he now presides. During the last ten years the native agency has greatly increased; and now two-thirds of the congregations which assemble every Sabbath-day, are ministered to by native teachers. Last year the native Christians raised 786*l*., which was sufficient to cover the whole expense of the existing schools, the new grants from home being now reserved for building new schools. While the primary schools are left to native management, the society keeps under its own special direction the free normal educational establishments, all, however, being placed upon the basis of self-support. The village of Kissy contains only three thousand inhabitants; the various classes of inquirers, communicants, Bible-readers, and adult scholars, amount to 723, the number of communicants alone amounting to 424.

Yoruba.

The number of European missionaries has been much reduced during the past year; but the progress of the mission is nevertheless encouraging. The services have been sustained, and the number of communicants has been greatly increased. The converts at Abbeokuta have subscribed more than one hundred and fifty dollars towards the establishment of a native ministry. From Ibadan Mr. Hinderer writes: "Severe persecution has sprung up; and we have been under its influence to this present day. We are now anxiously awaiting its result. None of the persecuted have given up their profession." At Ijaye the missionary maintains his ground. The number of registered adult members of the church, in all the stations of this infant mission, exceeds one thousand, and the communicants exceed six hundred. Native teachers have been placed at out-stations, ten, twenty, and forty miles beyond the present stations. The close of the year was signalized by a remarkable compact between the chiefs of all the great Yoruba towns, including Abbeokuta, Ibadan, and Ijaye, to give up kidnapping, and to maintain friendly relations—a result which has been brought about chiefly by missionary influence, as is shown by a remarkable document the Committee have lately received, signed by the King and leading chiefs and a large body of the inhabitants of Abbeokuta, recounting the benefits which the country had received from the missionaries. "Although (writes the King of Abbeokuta) I am myself still a heathen, yet I am not blind to facts. The first fact is, that the present state of Abbeokuta is not what it was ten years ago; for, instead of war, there is peace. The second is, that Christianity is a really powerful religion; for its effects upon the minds of my people are so

well marked, that we all admire it. And thirdly, the missionaries, although a small and weak body, observing them outwardly, yet are they stronger than any of my mighty men. Formerly kidnappers made the roads their homes. A caravan of fifty could not pass them with safety. But observe the contrast! At present a single female could travel three days' journey without any fear of danger; for where there is no danger, there is no cause of fear. Is not this really a cause of much thanks to you for sending us such men? It is their peace we now enjoy." The recent discoveries in Central Africa by Mr. Barth prove that there are large, flourishing, and well-ordered kingdoms in those regions which have commercial transactions with the Yoruba towns, and whose curiosity has been already excited by the report of the benefits conferred by the residence of white "book-men" among them.

The Mediterranean.

The Committee enter upon their report of the Mediterranean mission with sentiments of unusual awe and of earnest expectation. While the stern realities of war were abroad, the servants of Christ could only stand and wait to see the issue, hoping that it would usher in some new dispensation of mercy. Now, with the first hour of peace, the time of action for the people of God is come. The armies of the earth have disappeared. The Captain of the world's salvation musters his spiritual forces, and gives them the commission to move forward and teach the inhabitants of the world that righteousness for which his judgments have prepared them. Bishop Gobat says that the war has contributed much to soften down the pride and prejudices of the Moslems, to irritate the Greek clergy and laity, and to elate the Romanists to an intolerable degree; whilst we, who look with the most perfect confidence for the ultimate, complete victory of our (or rather our Lord's) cause, are not without apprehension for the new future. But our confidence is, that the Lord reigneth, and that if we suffer with him, we shall also reign with him. The congregations of Protestant worshipers at the society's stations of Nazareth, Nablous, Jaffa, Bethlehem, and Jerusalem, number ninety-two communicants. The attendance at divine service is much larger, but irregular. The station at Smyrna has now become more than ever important, as the centre of that part of the Turkish empire in which the Turkish language is vernacular. Its position points it out as a basis for missionary operations in Turkey. Constantinople must be another basis; and the two together, in European and Asiatic Turkey respectively, seem destined to afford mutual assistance to each other, and to meet all possible contingencies which the specialities of the one or of the other locality may occasion.

East Africa.

The East African mission was suspended last year by the removal of the missionaries, from ill health or other causes. One of them has now returned to Mombas; and he will be joined by a new missionary, to try once more how far the country is open to the preaching of the gospel.

Western India.

The Robert Money school has long maintained its position, as one of the first educational establishments in the Presidency. The foundation of a new and spacious building was laid on the 1st of November, in commemoration of the society's jubilee, the school having received a grant out of the jubilee fund, which has been increased by a far larger sum from local contributions. Three European missionaries are employed in the Scinde mission. From the head-quarters of the mission at Kurachee they have made extensive tours into Upper Scinde.

North India.

The Committee notice an event which marks a new era in the history of missions; namely, a Conference in Calcutta of more than fifty Protestant missionaries laboring in Bengal, belonging to six different missionary societies. They recognize in this Conference the spirit of a fundamental law, established by the wise and large-minded fathers of the Church Missionary Society, namely, that a friendly intercourse shall be maintained with other Protestant societies engaged in the same benevolent design of propagating the gospel of Jesus Christ. The general results of missionary labor in Bengal are thus described in an unanimous resolution of the Conference: "The members of this Conference acknowledge with much thankfulness that the Lord has given to his servants sincere converts, many native churches with large congregations, and useful native assistants, of whom some have been ordained to the ministry."

Thakerpooker, Agurpara, and Burdwan, have all been sustained during the last year in their efficiency, but no special events have marked their history. At Benares the mission has been prosecuted by all the laborers in their several departments with that steady perseverance, Christian simplicity, and brotherly love, which ever characterized the mission. At Bhagulpore, Juanpore, and Gorruckpore, the missions have been carried on as in former years. Jubbulpore, the new station of the society in Central India, was first occupied three years ago by an European catechist, and now an ordained missionary has been added. At Neerut, Kolghur, and Kangra, the missionaries find sufficient encouragement to cheer them in the prospect of the future. In the Punjaub the mission at Umritzur advances. The little flock of native Christians has already sup-

plied several efficient teachers, and missionary tours have been made throughout the country, which show this field to be one of peculiar promise. Peshawur is the outpost of British missions in British India, and a signal blessing has rested upon the commencement of this station. An important step has been decided upon for the extension of the Punjaub missions by the occupation of Moultan. No increase of expense will be incurred, as the friends of the society at Moultan will provide the mission premises, and two of the missionaries at Umritzur will remove from thence to Moultan This will be regarded as a new centre of operations, and it will be an important link between the Punjaub and Scinde missions. Taken in connection with the proposed occupation of a new station in Upper Scinde, it will complete the chain of stations between Kangra in the Himalaya and Kurrachee at the mouth of the Indus, along the whole of the north-west frontier of the Indian empire. In the emphatic words of one of the chief civil authorities, the society may be now said to have "grasped the Punjaub."

South India.

The Committee have the satisfaction of recording the commencement at Madras of a school exclusively for the benefit of the Mohammedan population. No Hindoos will be admitted. The whole arrangement will aim at conciliating the confidence of the Mussulmans, while the Bible will be the basis of instruction.

Of all the Indian missions of the society, Tinnevelly claims the precedence, in respect of the number of Christians and its advance towards a permanent settlement of a native church. Five years ago, the several districts of Tinnevelly were under the pastoral care of twelve ordained missionaries, of whom ten were European and two native. Now the number of ordained missionaries is still twelve, but five only are European. At the former period the converts were 24,552, and the communicants 2,743. Now the converts are 27,140, and the communicants 3,821. At the former period there were 295 places of worship, and 6,682 children at school. Now there are 375 congregations, and 8,253 children at school. A second proof of the progress of the missionary spirit is evidenced by voluntary contributions and unpaid missionary agency. The poor Christians of Tinnevelly contribute more than 70*l.* a year to the Church Missionary Society, and ten times that amount to other objects. Besides this, there is a native missionary society, supported and managed by themselves, which maintains six native catechists, who are associated with the itinerating missionaries in North Tinnevelly, and a juvenile missionary association, supported by two vernacular schools, which pays the whole stipend of a pilgrim missionary among the heathen. A third evidence of progress which the Committee notice, is the general desire which has sprung up for books of solid information, and of deep practical piety.

The reports of the Travancore mission are encouraging. There has been a gradual but steady increase of converts, chiefly from the heathen. The English school at Masulipatam has been specially blessed of the Lord in the remarkable conversion of three pupils of seventeen years of age, two being brahmins and one a Mussulman The Ceylon mission is now fully at work in the town of Colombo. The mission church has each Sunday four services, two in English, one in Singhalese, and one in Tamil, thus exhibiting the true character of a mission, as a centre of union between Christians of different races.

China.

The society has stations in three of the five open ports of China, and three European missionaries in each station. The cause of the insurgents has not advanced according to its first promise. Its religious aspect has been tarnished; but a vast increase of liberty has been afforded to missionary agencies. Extensive missionary tours have been taken for several hundred miles into the interior; and every where it has been found that the people and the municipal authorities are accessible. It hence clearly appears that the exclusion of Europeans from the interior has been merely the policy of the Manchu ruler; and it is confidently hoped that whatever may be the event of the Chinese insurrection, that system of exclusion will be abolished, and the doors of China opened to European commerce and the heralds of the gospel. From *Fuh-chau* the missionary writes, "There is no impediment whatever to the spread of the gospel here." At *Ningpo* the work is more advanced than at any other station. Here many converts have been made, and the number under instruction of the missionaries amounts to sixty, of whom twenty are communicants. Fifteen have been baptized during the last year; five are usefully employed as native teachers. A large extent of country has been visited and supplied with tracts and Scriptures, the gospel preached in hundreds of villages, and in twenty-six cities, all but three or four of which were before untouched by the missionary. At *Shanghai* one of the missionaries is engaged in the superintendence of a boarding-school for twenty-five native boys. The Committee close their report on the Chinese mission by referring to one gigantic obstacle to the entrance of the gospel, namely, *the connection of their country and countrymen with the opium trade.*

New Zealand.

Many of the reports from this mission have been delayed. The natives of many of the missionary districts have been unsettled by the influx

of Europeans of ungodly habits, who have introduced ardent spirits and drunkenness to a fearful extent; and also by the high price of agricultural produce consequent upon the gold discoveries in Australia. The Committee have received an unexpected pecuniary benefaction from New Zealand. Mr. Maunsell, the missionary at Waikati, has been for several years struggling with the difficulties attendant on the establishment of a self-supporting industrial school; yet, in the midst of all his own labors and difficulties, this missionary has addressed the following letter to the Secretaries: "Having seen in the Record that your funds, in consequence of the war, were falling short, I forward you 100*l.*, being from myself 50*l.*, and from my school 50*l.* I have long indulged the hope that the time would come when I could maintain myself in my missionary labor. This 50*l.* I wish to regard as a first step to that course. The 50*l.* from the schools I regard as a return of a portion of my assistant's salary. I indulge strong hopes to be able in the course of a few years to maintain him ourselves. At present we are not wealthy. Our crop this year has been next door to a failure, and our houses are in an unfinished state. Still I feel that as people at home are making sacrifices, we ought to do so. I would rather we should be a little inconvenienced, than that your operations in China, India, and Africa should be affected."

North-West America.

The Bishop has greatly encouraged the missionaries at the several stations of the society, by visiting them in the midst of their labors, and giving them the benefit of his wise counsel, his cordial sympathy, and zealous co-operation.

LONDON MISSIONARY SOCIETY.

This society held its sixty-second annual meeting at Exeter Hall, London, on the 15th of May, John Cheetham, Esq., M. P., being in the chair. The financial statement was exceedingly gratifying. The year commenced with a debt of nearly £13,000; it closed with a balance in the treasury of about £3,000. The following table is instructive:

Sources of Income.	Amount.	Increase.
Ordinary income,	£45,970	£650
Legacies,	6,427	4,507
For Missionary Ship,	3,673	
To pay the Debt,	11,486	
From Missionary Stations,	14,773	2,350
For Widows and Orphans,	1,976	
From United Presb. Synod,	242	

The number of ordained laborers sustained by this society is one hundred and fifty-four. The subjoined table shows where they are stationed.

Fields.	Number.
Polynesia,	29
West Indies,	20
South Africa and Mauritius,	36
China,	17
India,	52

The condition and prospects of the work which the London Missionary Society is doing, will appear from the following survey.

Polynesia.

Rev. William Howe, though surrounded by formidable difficulties, perseveres in his labors at *Tahiti* The people have hitherto firmly withstood the sophistries and allurements of popery; but an insidious measure has recently been adopted in some districts, on the plea of teaching the French language, for placing the schools under the superintendence of Catholic priests.

From *Rarotonga* the Rev. Aaron Buzacott gives encouraging statements respecting the native churches, the progress of the young in Christian education, and the zealous efforts of the people to increase their contributions. In the seminary for training native teachers, which has sent forth many laborious evangelists and faithful martyrs to the dark islands of the West, there were, at the date of the last report, about thirty individuals (including the wives of the married students) enjoying the advantages of the institution.

In the *Samoan Islands*, the labors of the missionaries have been manifestly attended with the blessing of God. The war between some of the native tribes, which had continued for several years, has at length terminated; and it is hoped that the results arising from this serious obstacle to the benign influence of the gospel will soon entirely pass away. Rev. George Turner, under date of September 28, says: "On the 18th and 19th we had two large meetings to thank God that we have this month completed the printing of the entire Scriptures in the Samoan dialect. More interesting meetings we have never perhaps had; and I trust they will have some permanent effect in leading the people to think of their privileges and responsibilities."

In those islands of the New Hebrides and Loyalty Group into which the gospel has been introduced by native evangelists, its triumphs have been alike surprising and delightful. In *Faté*, two years since, two Rarotongan teachers and their wives were murdered, and their bodies eaten by the degraded and blood-thirsty savages whom they sought to bless. But in *Lifu* there are stationed six native missionaries; in *Niue*, or *Savage Island*, three; in *Eromanga*, on whose shores fell John Williams, there were in October, 1854, eight; and in *Maré*, seven. In each of these islands many of the natives have openly embraced Christianity; large chapels have been

raised, and comfortable dwellings erected for the teachers; the Sabbath is hallowed; and the services of the sanctuary are fully attended. Rev. Messrs. Creagh and Jones, who commenced their labors in the island of *Maré* towards the close of 1854, witnessed on their arrival the marvelous results with which God had crowned the labors of the native agents; and since that period his word has continued to grow mightily and prevail.

In passing from this part of the annual report, the Directors say: "The distant isles of the Pacific were the first fields of labor on which the fathers of our society entered; and to about fifty of these abodes of darkness and death, containing nearly one hundred thousand souls, its faithful missionaries have, during succeeding years, conveyed the light of life. And, in addition to the multitudes who have died in the faith of Christ, there are at the present time upwards of seven thousand members in the fellowship of his church, many of whom have been redeemed by his grace from the lowest depths of degradation and misery."

West Indies.

The mission churches in connection with the society, both in *Jamaica* and *British Guiana*, have during the year afforded their ministers much encouragement. Without an exception, their numbers have increased, and the members generally have walked worthy of their vocation. The Christian education of the young has been vigorously prosecuted; and the teachers have found an ample recompense in the improvement of the children. In no department of the mission-field are the people more zealous and liberal in the support, both of education and religion, than in the West Indian churches. In *Berbice*, the native Christians have established an efficient mission for the conversion of the Indians, the aborigines of the country, which they entirely support by their own contributions. The missionary is an intelligent Christian, born in the colony; and God has rendered his ministry a great blessing to these neglected and degraded inhabitants of the wilderness. In the same colony, three of the mission stations have already become self-sustained; and such would be the case with the churches in *Demerara*, were it not for the heavy demand made on their resources for the support of schools.

In *Jamaica*, an institution has been formed by the brethren for the preparation of a native ministry, and of well-qualified teachers for the schools. It is located at Ridgmount, and placed under the superintendence of Rev. William Alloway. Towards its support all the churches have, according to their means, made liberal contributions; but it will require for a season some aid from Britain, to which it will be well entitled. Towards the liquidation of the society's debt, the churches in these colonies have generously contributed nearly three hundred pounds, as a proof of their attachment to the society and of their gratitude for the many blessings they have received by its means.

South Africa.

The colony of the Cape, under the influence of its present enlightened and benevolent Governor, already exhibits decisive indications of social improvement; and the measures of the colonial legislature have generally been distinguished by a spirit of equity and conciliation towards the colored classes to which aforetime they have been strangers. Beyond the present boundary of British rule, however, the treaty formed in the year 1852 with the Trans Vaal Boers by Major Hogg and Mr. Owen, the Commissioners of our government, threatens the most dangerous results to the liberty and lives of the aborigines. It will be remembered that while, by this treaty, there was granted to these old adversaries of British interests the free importation from the colony of fire-arms and ammunition, the same right was strictly denied to the native tribes; and thus they were left without the means of self-defence against the hostile aggressions of these invaders of their country. In regard to the prospect for missions in this field, Mr. Moffat says: "Of the willingness of the natives themselves to receive instruction no doubt need be entertained; but at present the prospect is anything but encouraging. Past events show to a demonstration that between the natives and the Trans Vaal Boers there can be no peace, until the former, as far as they can be reached, shall become the vassals of the latter, whose transactions have hitherto been characterized by a deep-rooted enmity to all missionary operations. Why these things are permitted, is a problem beyond the wisdom of man to solve; but of one thing we are assured, that the atrocities which of late years have been carried on in the interior, are not unnoticed by him who has said, 'Vengeance is mine; I will repay.'"

The mission churches within the colony, composed chiefly of Hottentots who were formerly the slaves of the colonists, are acquiring consolidation and strength. Since the enjoyment of their freedom, they have improved in industry, and have reaped those advantages which it never fails to secure. In many instances they have purchased land, erected comfortable dwellings, and made great advances in all the comforts of civilized life. During the past year the churches at *Philippolis* and *Dysalsdorp* became self-sustained and independent; in the present year others have engaged to place themselves in the same honorable position; and, in a few years, it may be confidently anticipated that a minority only will require support from the society. These

expectations, however, must be restricted chiefly to the churches within the colony; to the unevangelized and strictly heathen tribes, more remote, they are inapplicable. In urging onward the native churches of South Africa to the duty of self-support, the Directors have not only been anxious to honor a divine ordinance, and to economize their funds for the spiritual welfare of millions, who are still as dark and miserable as the Hottentots were when the society commenced its efforts for their salvation, but they are also deeply convinced that a state of dependence is most unfavorable to the vigor and usefulness of Christian churches, and that, beyond the limits of absolute necessity, foreign assistance is a real evil rather than a benefit. But the Directors are aware that these principles may be applied prematurely, and the advantages secured by years of labor be precipitately sacrificed. They will not, therefore, fail to afford counsel and assistance to all those stations which, from various causes, may require this exercise of Christian sympathy and love.

It will be remembered that, when Rev. William Ellis and Mr. Cameron visited the coast of *Madagascar* in 1854, their request to proceed to the capital was unsuccessful. The reason assigned by the native government for refusing their application was the dread of importing the cholera, which at that time fearfully prevailed in Mauritius. But in a letter dated Antananarivo, March 6, 1855, written by one of the chief officers of the Queen, who was formerly a student in England, Mr. Ellis unexpectedly received permission to proceed, with Mr. Cameron, to the seat of government. Having a prospect thus opened for accomplishing by personal conference many important objects, both with the government and with the native Christians, and of acquiring definite information, not otherwise to be obtained, as to the recommencement of missionary labors in the island, the Directors felt constrained to submit to their esteemed friend a request that he would make a second visit. And, with self-denying devotion, Mr. Ellis again consented to undertake the mission, and left England for that purpose on the 20th of March last. Various events, connected with the highest interests of Madagascar, have recently transpired, which give weight and importance to this enterprise; and the Directors entreat for their friend and his associate the earnest prayers and intercessions of the churches, that God may attend their difficult undertaking with his sanction, and crown their counsels and efforts with his effectual blessing.

China.

The facilities for propagating the gospel in this vast region of idolatry have been greatly multiplied, and the prospects of enlarged success have become increasingly encouraging. At each of the four principal stations, occupied by our missionaries, there have been many direct conversions to the faith of Christ. At *Amoy*, forty-five additional candidates for Christian fellowship have been received; and the members in the several Chinese churches now amount to about two hundred. Among the Christians are several Chinamen of distinguished literary attainments, and deeply read in the philosophy of Confucius; but they have placed themselves at the feet of the great Teacher, and entered the kingdom of God as little children. A good proportion of the church members are females, to whom in China, as in all oriental countries, access is difficult. But the wives of the missionaries have been their first instructors; and the few thus brought to the knowledge of salvation have, in their turn, become teachers of their sex.

Of all the cities of China open to foriegners, none has been so stubbornly opposed to the Christian missionary as *Canton*. Here the venerable Leang-afa closed his earthly course, after having for many years faithfully proclaimed the gospel, and, to human apprehension, almost in vain; and here Dr. Hobson, in addition to the benevolent exertion of his medical skill on behalf of thousands of the poor and the afflicted, has long and faithfully performed the work of an evangelist; and yet, from year to year, he has been constrained to reiterate the mournful inquiry, "Who hath believed our report, and to whom is the arm of the Lord revealed?" But at length his prayer is answered, and his reward given. Dr. Legge describes the happy event in the following terms, under date February 13th: "Dr. Hobson had written to me repeatedly concerning the application made to him by Chinese for baptism; and when I went up to Canton soon after the new year, I found a state of things in the hospital different from what I had ever seen before. Interest in the gospel had in many taken the place of indifference. A genial warmth of feeling had dispossessed the cold-heartedness which had so long prevailed. We gave together the greater portion of three days to a searching examination of fifteen candidates. There was little reason to distrust the sincerity of any of them. The knowledge and experience of some were wonderful, and finely illustrated the truth that the entrance of God's word gives light. Ten we welcomed to the ordinance of baptism; and most of the others will be found, I think, persevering in their study of the truth and obedience to it. The movement gives promise of permanence and progress. Prayers and pains have at last been crowned with the divine blessing. Next to the joy which I felt on the occasion, because of the increase of the church of Christ, was the delight of sympathy with Dr. Hobson, who has held to his post under many and great discouragements. May the Spirit of

God be poured out abundantly, in connection with the various operations which he is maintaining!"

The communications of the missionary brethren abound with gratifying proofs of the anxiety and zeal evinced by the Christian converts for the salvation of their heathen countrymen. The following is an illustration from Shanghai: "The convert Wang-chuh-Sheng, in the capacity of colporter, shows great diligence in exhorting those with whom he meets to consider their ways and examine the nature of Christianity. He has brought to us not a few inquirers. His duties are such as he takes pleasure in; and we feel confidence in him that he employs his time conscientiously in promoting the objects for which he is engaged by us. Seu-yue-chow also has several inquirers, who visit him daily at daybreak for reading the Scriptures and prayer. They spend more than an hour in this exercise, before they separate to engage in their various trades and occupations. He also frequently addresses larger audiences, and combines great earnestness with plain statements of gospel truth. Our little church, few as its numbers still are, thus appears to contain within it the elements of self-extension and the beginnings of a native agency, which we believe will, through the blessing of God, effect great good."

The services of the sanctuary, both on the Sabbath and at other seasons, are numerously attended, and the attention and reverential manners of the hearers present a striking contrast to the indifference and levity which they formerly exhibited. Dr. Medhurst reports: "The spirit of hearing is wonderfully increased. Our chapels are attended by hundreds daily, and sometimes twice a day. A species of protracted meeting is held, one missionary taking up the story as soon as the other has finished his address. As soon as the chapel doors are opened, at any hour, and on every day, there are always enough to occupy the seats. Sunday has ceased to be with us the special day for pulpit labor; every day is the same, and continual preaching has become our business."

India.

Although the amount of Christian zeal and benevolence hitherto put forth for the salvation of India bears but a very inadequate proportion to the degradation and crime of her teeming millions, yet God has enabled his missionary servants to accomplish prodigies of labor, and has granted to their efforts an amount and variety of success that awaken our surprise no less than our gratitude. India as it is this day, and India as it was fifty or even twenty years since, present to the friends of missions a contrast equally striking and delightful. The translation and diffusion of the sacred Scriptures, the faithful preaching of the truth as it is in Jesus, the Christian education of the young, and the preparation of a native agency, have been the prominent means by which God has graciously accomplished the moral and social improvement of the people; and in all these branches of effort the missionaries of this society have taken an honorable share.

Rev. J. M. Lechler, of Salem, who has labored in the Presidency of Madras for two and twenty years, in a brief review of a recent visit to the capital, thus gives expression to his devout pleasure: "Formerly in Madras, on a Sunday, you could see but a few stragglers going to a place of worship, or a private house, to hear the word of God; now we see families, with boys' and girls' schools, walking in crowds to hear the preaching of the gospel in various places of worship, and in all parts of the city. In Pursewaukum, where I had the privilege of addressing the Tamil congregation of my friend and brother Mr. Drew, on several successive Lord's days, and where twenty years ago there was no Tamil preaching at all, I found three hundred, at one time more than four hundred, individuals assembled to hear the word of God in their own language; and with more than eighty out of this number I had the unspeakable pleasure of sitting down at the Lord's table. What surprised and cheered me particularly was an assembly of more than 170 heathen in a zayat, or preaching place, near Mr. Drew's house in Vepery. When we went into the place, I expected to hear, as I did on former occasions at Madras, much of arguing, disputing, and objecting on the part of our heathen audience. But there was nothing of this kind. Some thirty or forty men, who had come from a distant village, and who, I was told, are stated hearers, seated themselves in front; and as many as could find seats followed them. The rest stood listening with deepest attention to a regular discourse from Mr. Drew; and, after hearing him for nearly an hour, they remained as quiet and orderly to hear a few words from the white stranger that had come down from Salem. Not a sign of impatience or disagreement was observed throughout; and if I had not been told before that I was in an assembly of heathen, and had seen some of the marks in their foreheads, I might have imagined that I was in a congregation of Christians. These wonderful changes are observed not only at Madras, but all over the country. Are we really aware of what God is doing in India?" Rev. W. H. Drew, of Madras, who has also had the experience of more than twenty years, refers, in the last report, with great delight not only to the increase of converts and the willingness of the heathen to listen to instruction, but to a feature of their present character still more encouraging, the removal of those strong and sinful prejudices which they formerly

entertained against the essential doctrines of the gospel.

These unequivocal evidences of progress are not restricted to a single station, but are found, in a greater or less degree, in every mission field, where a continual process of watchfulness and labor has been carried on; and such results are of inestimable value, not only as indications of the divine approval, but as elements of enlarged and extending success to future efforts for the establishment of the Redeemer's kingdom throughout the length and breadth of mighty India.

PARIS MISSIONARY SOCIETY.

THE thirty-second anniversary of this society was held at Paris on the 17th of April, the attendance being unusually large. The President, Count Jules Delaborde, occupied the chair. The condition of the treasury was less satisfactory than it has been in past years. At the commencement of the year there were 72,328 francs on hand; and the receipts during the year have amounted to 116,217 francs. The expenditures have been 137,359 francs. Deducting from the balance which would otherwise remain in the treasury the amount due the missionaries in Africa, certain special donations for the re-opening of the Missionary House, the deposit which is kept in London to facilitate operations in South Africa, the society begins the new year with an available sum of only 8,963 francs.

The thirty-secoud report has not reached the United States; nor is any abstract of it known to be in this country. The state of the mission in South Africa was distinctly presented, as also the return of M. Casalis to Paris, to take charge of the Missionary House, or institution for the training of missionaries, a building having been already secured at Passy for this purpose. Dr. Grandpierre has resigned the station which he so ably filled, and become Vice President of the society. He will also retain the title of Honorary Director.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CHOCTAWS.—Mr. Edwards reports the admission of three persons to Christian fellowship at Wheelock, on the first Sabbath in Juue. "The indications in our church," he says, "are more favorable of late."

GREECE.—Mr. King reports the kingdom of Greece as in a very unquiet state. Robberies are committed within a short distance of Athens; and no adequate measures have been taken as yet to punish the wrong-doers. Our missionary brother continues at his post, nevertheless; and he makes the following report of his labors: "My missionary work I am pursuing as usual, without let or hinderance. I preach every Sunday in Greek, give instructions three times a week to my theological class, and am printing my fifth volume of the collection of the American Tract Society's publications."

CONSTANTINOPLE.—In speaking of the annual convocation of the Armenian mission, recently held at Constantinople, Mr Dwight says: "We have had one of the most delightful meetings it was ever our privilege to enjoy. The Lord's work is great in this land."

MADRAS.—From a letter of Mr. Hurd, dated April 26, the following extract is taken:

At the last communion, April 6, I was permitted to admit five persons to the fold of the visible church. Three were heathen, and two were Roman Catholics. One (John) is a servant of Mr. Clark, residing near the church. His mind was first awakened, from the fact that Mr. Clark required him to attend Mr. Winslow's preaching service. The main agency in bringing him to Christ, in the hand of God, was the faithful admonition of Mr. Winslow, by private as well as public proclamations of the truth. Another (Elias) is a teacher in one of our schools. He is associated with Enoch, who is a member of the church. He was awakened to a sense of his lost condition, by the conversation of Enoch. His convictions were deepened, and his knowledge of the way of life was expanded, by the labors of Mr. Winslow. The wife of John was awakened by the preaching of the gospel. It was while sitting under the voice of Mr. Winslow, that she felt she had a soul to save, and that she must be lost, unless she should embrace Christ. Elizabeth, the wife of Elias, has been an inquirer about nine months. It was through the faithfulness of my assistant catechist, that her attention was directed to the Lamb of God, that taketh away the sin of the world. She has been very regular in her attendance with the class of inquirers since I came here. Mootasawny is a young man whose services I engaged soon after Mr. Winslow left. He was a Roman Catholic. So far as I can judge, all give evidence of trusting alone in Christ for salvation.

The same letter of Mr. Hurd describes an occurrence which is not uncommon in Hindostan. His language is as follows:

At the close of last year, one of my monitors came to me, desiring to become a follower of Christ. The tear in his eye, the tremor in his voice, the nervous agitation of

the lip, all evinced his sincerity and deep feeling. He was an orphan, but had a brother and other friends in Madras. He broke his caste by eating in my house; and so far as an act could do it, he renounced idolatry.

The next day his brother and friends came to see him; and then was enacted one of those scenes that can take place in no other country in the world than India. The heathen brother lifted up his voice and wept. The brothers had their interview in my study. Tears and entreaties were lavished upon the young disciple, to turn his heart again towards his heathen home. Krishtnasawny calmly and firmly stated to his brother the reasons for the step he had taken. He was convinced of the truth of Christianity, and he must obey the call of his conscience. The heathen brother used the most endearing epithets. At the close of the interview, he stepped up to Krishtnasawny, put his arm around his neck, and kissed him, leaving a tear on his cheek. "Dearest brother! Go home with me. For what is the world to me without you? We are only two; and only a short time ago we buried our mother. You may be a Christian, if you like; but how can I live, if you go away?" The young man stood firm.

Four days passed, and his brother came again. In the mean time, friends had called to induce Krishtnasawny to go home. Afterwards I learned that two of these friends had been offered money to get the young man away. One was offered sixty rupees, and the other twenty-five, if they succeeded. The second time his brother came, he was calmer; but the tears flowed freely down his cheeks. He spoke as one who was deeply grieved. I watched with anxiety the countenance of Krishtnasawny. His lip began to quiver; the eye began to moisten; and he stepped up to his brother, and said, "Brother, do not cry. I will go home with you." I pointed out to him the dangerous step he was about to take. He was subdued, and left. The last words which he said to me, were, "Let them do with me as they choose, put me into a jungle, or chain me in a room, I can hold on to Christ."

He went home; a guard was placed over him to watch his movements. A brahmin was called in to restore him to caste; and he was compelled to prostrate himself at the feet of this man. In a few weeks he was taken into the country; and I have not been able to get any reliable information concerning his state or condition. I hope to see him again. My heart bled to see him go back into Satan's den. The Lord will keep his own, and not suffer one to be lost. This is my hope and encouragement.

CEYLON.—Mr. Smith's report from Panditeripo, for the six months prior to April 1, states that one person was admitted to the church in December last. Several cases of inquiry are also mentioned.

Home Proceedings.

NEXT ANNUAL MEETING.

At the special meeting of the Board, held at Albany, a resolution was adopted empowering the Prudential Committee to alter the time of the next annual meeting. Pursuant to this resolution, and in accordance with the wishes of the Committee of Thirteen, the last Tuesday in October has been designated as the time for the meeting of the Board to be held at Newark.

DONATIONS,

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Falmouth, 1st ch. 19; la. asso. wh. and prev. dona. cons. Rev. AMOS H. TYLER an H. M. 13;	32 00	
Saccarappa, Mrs. H. J.	2 00	
Standish, m. c.	21 00	
Portland, 3d cong. ch. m. c. 68,65; s. s. 34;	102 65	—157 65
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.		
Temple, m. c.	3 00	
Weld, Cong. so.	13 00	—16 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Brewer, 1st cong. ch. wh. and prev. dona. cons. SAMUEL GARDNER an H. M.	22 42	
Brewer Village, Cong. ch. 55,32; s. s. for Micronesian m. 7;	62 32	
Dedham, A friend,	20 00	—104 74
York co. conf. of chs. Rev. G. W. Cressey, Tr.		
Wells, 2d cong. par. s. s.		6 15
		284 54
Erro Mainensis, 15; Bingham, m. c. 3; Castine, gent. asso. 54; la. miss. so. 50,44; to cons. Miss SARAH B. LITTLE an H. M.		122 44
		406 98

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.		
Gilsum, Cong. ch. and so.	27 00	
Harrisville, do.	5 25	
Hinsdale, do.	48 82	
Keene, La.	3 54	
Marlboro', Trin. ch. and so.	6 25	
New Alstead, m. c.	10 00	
Paper Mill Village, Cong. so.	14 00	
Swazey, m. c.	16 00	
Walpole, Cong. ch. and so.	32 00	—162 86
Grafton co. Aux. So. W. W. Russell, Tr.		
East Oxford, Cong. ch. and so.		2 91
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Amherst, Benev. asso. m. c.	8 00	
Bennington, Cong. ch. and so.	32 50	
Francestown, do. wh. and prev. dona. cons. JABEZ HOLMES an H. M.	88 80	
Greenfield, Cong. ch. and so.	15 00	
Hollis, do.	45 20	
Mason, do.	5 00	
Milford, do. wh. and prev. dona. cons. SPENCER GUILD an H. M.	64 50	—259 00
Rockingham co. Conf. of chs. F. Grant, Tr.		
Exeter, 2d cong. ch. C. M. K.'s inf. class,		3 75
Sullivan co. Aux. So. E. L. Goddard, Tr.		
Goshen, m. c. 15; Mrs. E. W. G. 5;	20 00	
Meriden, 70,50; m. c. 82,45; K. U. acad. 22,50; s. s. 7,50; old bal. 75c.;	183 70	—203 70
		632 22
Lancaster, Evan. ch.		10 00
		642 22

VERMONT.

Orange co. Aux. So. L. Bacon, Tr.
Bradford, Cong. ch. 47,88; m. c. 15,55; 63 43
Fairlee, Ch. and so. 9 00
Newbury, Cong. ch. and so. 50 87—123 30
Orleans co. Aux. So. J. M. Wheelock, Tr.
Brownington, m. c. 5 00
Coventry, Cong. ch. and so. 13,50; m. c. 17,10; 30 60
Morgan, Cong. ch. and so. 5 40—41 00
Wiudham co. Aux. So. F. Tyler, Tr.
A frieud, 4 00
Wiudsor co. Aux. So. J. Steele and C. B. Drake, Trs.
Norwich, South cong. ch. m. c. 40 00
Royalton, Cong. ch. m. c. 17 00—57 00
225 30
Bennington, 1st cong. ch. 70 00
295 30

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
Curtisville, Cong. ch. and so. 9 25
Dalton, do. wh. cons. Rev. T. A. Hazen an H. M. 53 00
Peru, Cong. ch. and so. 29,66; M. Stowell, 2; J. K. 50c.; 32 16
Pittsfield, Rev. J. Brace, 30; L. C. Brace, 20; 50 00
Richmond, Cong. so. m. c. 12 00
South Egremont, Cong. ch. 11 00
Washington, do. 23 50
Williamstown, La. miss. so. 74 86—265 77
Boston, S. A. Danforth, Agent, 1,719 17
Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury Mills, Village cong. so. 30; la. 15; 45 00
W. Amesbury, Cong. ch. and so. 102,50; m. c. 80; 182 50—227 50
Essex co. South Aux. So. C. M. Richardson, Tr.
Beverly, Washington st. ch. gent. and la. 87; m. c. 68; (of wh. to cons. Ezra Ellingwood an H. M. 100;) 155 00
Manchester, Cong. ch. 66,84; fem. miss. so. 10; 76 84—231 84
Essex co.
Lynn, Central ch. and so. 25 00
Salem, Crombie st. ch. and so. 322 30
Wenham, Cong. ch. and so. 88 18—435 48
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, Gent. 10,05; la. 10,95; 2d cong. so. m. c. 23,17; 44 17
East Charlemont, Cong. ch. and so. 7 12
East Hawley, do. 16 30
Gill, do. 8 00
Leverett, do. 5 00
South Deerfield, Monument ch. and so. 26 00—106 59
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Greenwich, Miss. so. 57 18
Harmony Conf. of chs. W. C. Capron, Tr.
Blackstone, Cong. ch. m. c. 14 29
Middlesex South.
Framingham, Hollis evan. ch. and so. (of wh. to cons. Elbridge G. Eaton an H. M.) 113; m. c. 80; 193 00
Saxonville, Edwards ch. and so. wh. and prev. dona. cons. Miss Susan Stone an H. M. 80 00—273 00
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Dorchester, 2d cong. ch. gent. (of wh. fr. Nathan Carruth to cons. Herbert S. Carruth an H. M. 100; T. D. Quincy to cons. Mrs. H. H. Quincy of Boston an H. M. 100;) 490; m. c. 46,34; Mrs. Leonard Woods, wh. cons. her an H. M. 50; 586 34
Medway, Village ch. and so. wh. and prev. dona. cons. Mrs. Mary A. Washburn an H. M. 92,47; E. par. 1st ch. and so. 38,70; m. c. 21,42; W. par. cong. ch. and so. for bell for Zulu m. 60,50; juv. asso. for Zulu m. 2; 215 09
Roxbury, Eliot ch. and so. gent. 165,25; la. 2; m. c. 26,53; 193 78
Sharon, Cong. so. 27,41; m. c. 11,02; 38 43
South Dedham, m. c. 10 40
W. Roxbury, South evan. ch. m. c. 11 90—1,055 94
Old Colony Aux. So. H. Coggeshall, Tr.
New Bedford, 1st cong. so. 30 00
South Dartmouth, Cong. so. 60 00
Wareham, A friend, 4 00—94 00
Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. m. c. 84,37; E. par. m. c. 50; 134 37
Braintree and Weymouth, Un. so. m. c. 80 10
Bridgewater, Trin. so. m. c. 12 85
East Bridgewater, Trin. so. 24 60
Hanson, Coll, 24 70
North Bridgewater, 1st par. 58,65; Porter so. m. c. 78,88; gent. and la 110,76; South par. gent. and la. 67; 315 29
Randolph, 1st par. gent. 127; la. 52,79; m. c. 55,44; juv. so. 3,43; s. s. 5; E. par. gent. 43,86; la. 34,73; young la. 8,16; m. c. 29,50; 359 91—951 82
Pilgrim Aux. So. J. Robbins, Tr.
Plymouth, 3d ch. and so. of the Pilgrimage, 94 00
5,526 58

S. W. 10; Andover, ch. in Theolog. sem. (of wh. to cons. Amos H. Johnson, of Boston, an H. M. 100;) 282; W. par. la. uniss. so. 44,23; Burlington, cong. so. m. c. 9,48; Charlestown, Winthrop ch. and so. 1,421,55; Chelsea, Winnisimmit ch. and so. m. c. 53,37; Broadway ch. m. c. 50; Lowell, John st. ch. 50: Kirk st. ch. 65,12; W. Cambridge, Mrs. C. C. O. 2,50; 1,988 25
7,514 83

Legacies.—Hardwick, Hannah Perkins, by C. C. Spooner, Ex'r, 30; South Danvers, Sally Sprague, by Joseph Osgood, 100; Weymouth, Ansel Pratt, by Lemuel Humphrey, Ex'r, (prev. rec'd, 1,000;) 1,169,25; 1,299 25
8,754 37

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
New Fairfield, Cong. ch. 20 00
Hartford co. Aux. So. A. W. Butler, Tr.
Collinsville, 67 92
Hartford, Rev. Dr. Patton to cons. Rev. William Arnot, Glasgow, Scotland, an H. M. 100; Centre ch. m. c. 19; a lady, 2; 121 00
Manchester, 2d cong. ch. 92 00
West Avon, 40 00—320 92
Hartford co. South, H. S. Ward, Tr.
Eastbury, m. c. 24 31
Middle Haddam, Coll. 13 00
Middletown. 1st so. m. c. 36,24; E. D. 10; North ch. 50; South do. 83,45; 179 69—217 00
New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, United m. c. 27,28; Church st. ch. 12; South ch. m. c. 11; Yale college m. c. 16,27; Temple st. ch. s. s. for Gaboon m. 6; 72 55
New Haven co. East, F. T. Jarman, Tr.
Meriden, A friend, to cons. Rev. George Thacher an H. M. 100 00
North Haven, A friend, 5 00—105 00
New Haven co. West, A. Townsend, Jr., Tr.
Birmingham, 1st so. 11 22
Oxford, 18 50
Waterbury, 1st so. 25 00
Wolcott, 10 00—64 72
New London and vic. C. Butler, Tr.
East Lyme, Cong. ch. and so. 6,50; m. c. 10; 16 50
Stonington, 2d cong. ch. and so. m. c. 12,45; Miss Line's sch. 2,55; 15 00—31 50

Windham co. Aux. So. J. B. Gay, Tr.
Ashford, 1st cong. ch. 10 00

841 69

A friend, wh. cons. ROGER AVERILL, of Danbury, Ct. an H. M. 100 00

941 69

Legacies.—Litchfield, Honour M. Buell, by W. E. Buell, E'xr, (prev. rec'd, 265;) 329,53; Southington, Salome Peck, by L. Upson, (prev. rec'd, 176,13;) 9,18; 338 71

1,280 40

RHODE ISLAND.

Central Falls, Cong. ch. and so. 34 96

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.

W. B. C.	150 00	
Albany, 1st R. D. ch.	116 00	
Boght, R. D. ch. m. c. 24,50; miss. so. 30,08; wh. cons. Rev. JOHN DU BOIS an H. M.	54 58	
Bushwick, R. D. ch.	8 00	
Chittenango, do.	25 00	
Coxsackie, 2d do. m. c.	35 00	
Flatbush, R. D. ch. m. c.	42 03	
Flatlands, do. s. s. 20; M. 2;	22 00	
Guilford, Gen. benev. asso.	24 25	
Hudson, R. D. ch.	25 00	
Kingston, 2d R. D. ch.	24 75	
Leeds, R. D. ch.	17 00	
Linlithgo, do. 8,76; Parochial sch. for Amoy m. 2,34;	11 10	
Jamaica, R. D. ch. 31,60; a friend, 5;	36 60	
Mellenville, R. D. ch.	30 00	
Montgomery, do.	164 14	
New York, Collegiate ch. Middle Dutch, 789; fifth avenue ch. 559; Market st. R. D. ch. 177,82; 21st st. R. D. ch. 42,63;	1,568 45	
Newburgh, R. D. ch.	37 00	
Oyster Bay, do.	28 00	
Port Jervis, do.	22 00	
Poughkeepsie, 2d do.	48 72	
Schaghticoke, R. D. ch.	14 75	
Schuylerville, Mrs. J. P. C. 4; Mrs. M. W. 1,25;	5 25	
Stapleton, R. D. ch.	186 00	
Union Village, do.	26 00	
Warwick, do.	12 00	
West Troy, do.	39 54	2,773 16
Ded. disc.		1 81

2,771 35

Delaware co. Aux. So. Rev. D. Terry, Tr.
Delhi, Pres. ch. 43 00

Geneva and vic. G. P. Mowry, Agent.

Burditte, Pres. ch.	60 00	
Castleton, do.	14 00	
Mount Morris, do.	41 00	
Starkey, Mrs. H. A.	5 00	120 00

New York and Brooklyn Aux. So. A. Merwin, Tr.

(Of wh. fr. Mr. and Mrs. James Boorman, 200; Rev. H. D. Ward, 10; young la. for ed. hea. chil. 10; Mrs. N. W. Sanford, 50; J. B. Cochran, 25; G. W. Snow, 25; J. P. Crosby, 25; J. B. Shefficld, 50; J. W. Quincy, 50; J. N. Phelps, 50; W. L. King, 100; Mrs. J. J. Townsend, 50; C. N. Talbot, 250; Harlem, pres. ch. a lady, for Armenian m. 50; Z. S. Ely, wh. cons. Rev. SENDOL B. MUNGER, of Satara, India, Rev. AMOS JONES and Mrs. A. JONES, of Williamsport, Ind., and Rev. GEORGE P. LORD and Mrs. G. P. LORD, of Chicago, Ill. H. M. 800; la. of Houston st. ch. for Rev. J. Edwards, Choc. m. 15; E. P. 100; Miss C. A. Hodges, wh. cons. her an H. M. 200; J. F. Worth, wh. cons. Rev. JAMES SINCLAIR, of Cutchogue, an H. M. 100; Richard Bigelow, wh. cons. MARTHA BIGELOW and ELIZA K. BIGELOW, of New York, and JOHN BIGELOW, of Northampton, H. M. 300; R. H. McCurdy, wh. cons. Rev. J. W. MEARS, of Elkton, Md. an H. M. 50; H. B. Washburn, 50; F. H. Bartholomew, 50;) 3,172 19

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Stockholm, R. Smith, dec'd, 28 00

Washington co. Aux. So. A. Eldredge, Tr.
Whitehall, Pres. so. 135 00

6,269 54

Albany, 1st cong. ch. 185,22; 2d pres. ch. 1,000; Amsterdam Village, pres. s. s. 20; mater. asso. 20; Cazenovia, Mr. B. 5; Corning, Pres. s. s. for ed. in Madras, 13,75; Hornellsville, pres. ch. 30; Johnstown, D. McG. 10; Lyons, pres. ch. m. c. 16,39; Miller's Place, cong. ch. 50; Moriches, A friend, 50; Naples, m. c. 2,18; Newburgh, R. D. ch. s. s. miss. so. for Arcot m. 23,15; New Haven, cong. ch. and so. 19,18; New York, R. D. ch. on Washington square, 317,64; Shelby, pres. ch. and so. 20; Shelter Island, pres. ch. 23,95; Walton, 2d cong. ch. 2; s. s. 18; 1,826 46

8,096 00

Legacies.—Darien, Lewis Humphrey, by Sylvanus Humphrey, 100; New York, Thomas Haley, by Mrs. Sarah A. Haley, Ex'x, 250; 350 00

8,446 00

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.

Two little sisters, for hea. chil.	1 00	
Bergen, R. D. ch. 95,15; m. c. 45,53; s. s. 18,32;	159 00	
Freehold Village, R. D. ch. wh. and prev. dona. cons. DENISE THOMPSON an H. M.	79 00	
Griggstown, R. D. ch.	50 00	
Jersey City, 1st do.	114 89	
Middletown, R. D. ch.	10 66	
New Brunswick, 2d do.	54 62	
Paterson, 2d R. D. ch.	30 00	
Raritan, 3d do. a little girl's earnings,	25	
Six Mile Run, R. D. ch.	75 92	575 34

Elizabethtown, 2d pres. ch. (of wh. fr. H. M. Baker, to cons. WILLIAM H. L. BARNES, of Springfield, Ms. an H. M. 100; JOHN Z. HAINES, wh. cons. him an H. M. 100; Mrs. H. Chandler, wh. and prev. dona. cons. HENRY O. CHANDLER an H. M. 50;) 589 72

Hanover Neck, Pres. ch. 10 00

Newark, South Park do. 56,47; German do. s. s. 5; 1st pres. ch. s. s. 54,55; 116 02

Plainfield, 2d pres. ch. 21 05 736 79

1,312 13

PENNSYLVANIA.

Belle Valley, D. H. S.	1 00	
Cherry Ridge, Pa. Miss M. D.	2 00	
Erie, 1st pres. ch. to cons. GEORGE KELLOGG an H. M. 100; Mrs. B. 1;	101 00	
Farmington, Cong. ch. 12; a colporter, 5;	17 00	
Philadelphia, Calvary, pres. ch. m. c. 134,36; 1st pres. ch. C. P. Bayard, 100; J. M. Atwood, 25; D. W. Prescott, 20; Miss T. B. 15; Mr. K. 10;	304 36	
Philadelphos,	50 00	475 36

VIRGINIA.

Richmond and vic. S. M. Price, Agent.
Richmond, W. Somerville, 20; Miss M. McG. 10; J. G. 10; Miss H. E. T. 10; T. W. B. 10; Mrs. L. M. W. 3; disc. 34c.; 62 66

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Savannah, La. African so. (of wh. for ed. at Gaboon, 10;) 28; uukuown, 2,50;		30 50

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Columbus, 2d pres. ch. m. c.	11 60	
Constitution, do.	18 25	
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Glendale, Pres. ch. m. c.	11 81	
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Walnut Hills, Lane sem. ch. m. c.	9 00—492 44	
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La Fayette, 2d pres. ch. 48,07; s. s. 36;	84 07	
Monroe, Pres. ch. m. c.	3 50—97 57	
Evansville, Old pres. ch. 50,25; Gosport, Miunie and Alice Milligan, 2;		52 25
		149 82

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Crystal Lake, do.	24 73	
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Elysium, Virginia pres. ch. 12,05; Rev. I. W. B. 5;	17 05	
La Salle, Miss H. P. B.	5 00	
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Waukegan, Cong. ch. m. c. 16; Mrs. Hartzell, 25; D. O. D. 10; I. M. W. 10; indiv. 12;	73 00	
	262 66	
Ded. disc.	1 00—261 66	
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Hillsdale, 32,48; G. W. U. 50;	82 48	
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Le Roy,	13 18	
Manchester,	5 21	
Jackson,	53 42	
Grand Rapids, Cong. ch.	5 46	
Marshall, wh. and prev. dona. cons. PHILO DIBBLE an H. M.	65 31	
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A friend,	1 00	
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Homer, Pres. ch.	11 00	
Monroe, do. s. s.	20 00—64 00	
		518 01

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Sheboygan Falls,	7 00	
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A daughter dec'd,		5 00
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Davenport, Cong. ch.	105 59	
Grinnell, do.	17 35	
Iowa City, Pres. ch.	29 55	
	196 92	
Ded. disc.	89—196 03	
Burlington, H. E. 5; Farmersburg, German ch. 15;		20 00
		216 03

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Richmond,	2 50—12 62	

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